

Two Discourses:
THE FORMER ON
Baptism with the Holy
Ghost;
THE LATTER ON
Water-Baptism:

Originally compos'd for, and preach'd to, the Author's own Congregation, for which they were intended as a *Preservative* against the specious Errors of the *Quakers* in their Doctrines upon these Subjects; and now, after large Additions, and a great Number of marginal Notes, are sent into the World, in hopes they may become, in some measure, instrumental in convincing all Judicious and Impartial Persons among the *Quakers*, who are pleas'd to vouchsafe them a serious and deliberate Perusal, of their aforesaid Errors; and a Satisfaction to all others, who desire to see *Water Baptism* clearly demonstrated from Testimonies of Holy Writ, to be an *Institution of Christ* of perpetual Obligation.

By JAMES RUDD, Curate of *Garsdale*,
in the Parish of *Sedburgh*, *Yorkshire*.

K E N D A L:

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M A T T. xxviii. 19.

*Go ye, and teach all Nations, baptizing them
in the Name of the Father, and of the Son,
and of the Holy Ghost.*



THESE Words are Part of the Discourse which our Blessed Lord made to his Apostles, just before his Ascension into Heaven: And they contain,

First, A *Commission* given to his said Apostles, and, in them, to all their lawful Successors in the Gospel Ministry, of making all the World his Disciples. *Go ye, and teach* (in the Original, *disciple*) *all Nations*,—or make all Nations my Disciples.

Secondly, The *Form* or *Rite* to be observed in *discipling* all Nations; namely, by *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

My Design is to enquire what that Baptism is which Our Saviour here orders his Apostles to administer in *discipling all Nations*. And such an Enquiry as this will, I hope, be thought neither trifling, nor unseasonable, in this Age and Country, that abounds so much with a

Sect of Christians, who under the Pretence of embracing a more pure and spiritual Religion than the rest of the believing World, have quite laid aside the Use of *Water Baptism* and the *Lord's Supper*, (those solemn and sacred Rites which Christ himself, for most Wise and Good Purposes, instituted;) judging them not worth their Observance; they having obtain'd, as they say, the *Substance* of which these Sacraments are but *Shadows*.

Particularly, with regard to *Water Baptism*, they style it, in their most temperate Language, a mere *carnal* or *Jewish Ceremony*, and a Type or Figure only, of the *spiritual Washing* of Christ: And because all the *Types* of the Law are abolished by the Appearance of Christ, the *Antitype*, therefore is *Water Baptism* abolish'd, and gives place to the *Baptism with the Holy Ghost*; which they maintain to be the only Baptism now in force under the Gospel Dispensation. And this very Text, I am now upon, which hath been judged by the whole Christian Church * for seventeen hundred Years, to be the strongest Argument for a *literal* Baptism, they have so wonderfully interpreted, as to make it support their *figurative* or *spiritual* one.

I shall

* I must except a few nominal Christians in the primitive Times, as well as some of later Ages, which the Quakers themselves, when they know their other Errors, will not stick to brand with the Name of *Hereticks*; — See BINGHAM's *Antiq.* Vol. 4. Chap. 2. of Book 11.

I shall not here make it my Business to examine whether or no *Water Baptism* was one of those *Types* under the *Law*, that prefigur'd any thing concerning Christ or his Religion; because the Event of such an Examination would decide nothing with any Certainty in the present Debate. For should it happen to be no *Type* belonging to the *Law*, it will not follow that *it is* an *Institution* of Christ. And, if it should be made never so manifest that it was such a *Type*, neither will it follow that *it is not* an *Institution* of Christ, For why might not Our supreme Lord and Saviour adopt an antiquated Right of Moses to serve new Purposes under his own OEconomy?

The most substantial and irrefragable Argument that *Water Baptism* is a Gospel Institution, is the express Declaration of Christ himself, or of an inspir'd Apostle. This is the Argument I shall now insist on, the Text affording the Foundation on which I must build. *Go ye, and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

It is agreed on both Sides, that the Baptism Our Saviour here commands his Apostles to administer in *Discipling* all Nations, is the only Baptism appointed by him to be used for that purpose to the End of the World. The Question then to be controverted is this; *viz.* Whether this *Baptism* be that which is called in Scripture, *Baptism with the Holy Ghost*, as

the Quakers contend it is, or it be *Water Baptism*.

And here I shall prove

1st. That the *Baptism* in the Text is not that which is in Scripture called *Baptism with the Holy Ghost*; And when this is once sufficiently made good, there will be no Trouble to prove

2^{dly}. That it is *Water Baptism*; since no other Baptism but either the one or the other, can possibly here be meant.

1st. I am to prove that the *Baptism* in the Text is not that which in Scripture is call'd *Baptism with the Holy Ghost*. This I shall endeavour to do by shewing you the true Scripture Sense of this *Baptism*.

The first Person that ever in express Terms spoke of the *Baptism with the Holy Ghost* was JOHN the Baptist,* the Forerunner of Christ, who when he saw many of the Pharisees and Saducees come to his Baptism, said, I indeed baptize you with Water unto Repentance, but he (namely Christ) that cometh after me --- shall baptize you with the Holy Ghost and with Fire.†

This

* JOEL indeed had prophesied of this Baptism under the Phrase of God's pouring out his Spirit upon all Flesh; which will be considered in a more proper Place.—

† With Fire — that is, in the Appearance of Fire; for so the Holy Ghost appeared in the extraordinary Descent on the Day of Pentecost, hereafter mentioned.

It will not be amiss here to observe that the Quakers lay a mighty Stress upon this Place of Scripture in maintaining *Baptism with the Holy Ghost* to be the only Baptism in force under

This Account we have from St. MATT. 3. xi. And the three other Evangelists record the same with no material Variation.

Here then is a Prophecy that Christ, who was then just about to enter upon his great Office of publishing the Gospel, should baptize those that would believe in him and become his Disciples *with the Holy Ghost*. Let us next enquire when it was that Christ did actually administer *this Baptism with the Holy Ghost*: for this is a matter of considerable Importance in discovering the true Scripture Sense of this Baptism. And here, 'tis evident beyond all Contradiction, that Christ did never administer

This

under the Gospel Dispensation. The Baptist, say they, here plainly *contradistinguishes* betwixt his own *Baptism with Water*, and Christ's *with the Holy Ghost*: and since JOHN's Dispensation is set aside by the Pronulgation of the Gospel, therefore *Water Baptism*, which was a Rite of initiating Disciples unto JOHN, is set aside also, and gives place to the *Baptism with the Holy Ghost*, which is now commenc'd, and is the only Baptism under the Gospel. Now, in Confutation of this Reasoning, 'tis obvious to remark, that there is no such *Contradistinction* (as the Quakers love to call it) betwixt the two Baptisms, as will oblige us to conclude that *Water Baptism* is grown obsolete, or is annull'd by the Establishment of Christianity. All that can be justly collected from the Baptist's Declaration above cited is this; that as for himself, he could do no more for those that professed themselves his Disciples than baptize them with Water for the Remission of Sins; but Christ, if they would become his Disciples, would baptize them with the Holy Ghost; which does by no manner of Construction imply, that Christ would not baptize those that believed in him with Water. 'Tis only said, *He shall baptize you with the Holy Ghost*, but not a Word that he should not baptize them with Water also. And tho' Water Baptism, as a Rite of initiating Disciples to JOHN, is abolished, yet as 'tis

This Baptism during his *bodily* Residence on Earth. For St. JOHN (Ch. 7. 37, 38.) having related that JESUS *in the last Day, that great Day of the Feast* (of Tabernacles) *stood up and cried* to the Jews assembled in the Temple, *saying, If any Man thirst, let him come unto me and drink ; he that believeth on me, as the Scripture saith, out of his Belly shall flow Rivers of living Water,* tells us in the following Verse, *this JESUS spake of the Spirit, which they that believed on him should receive ; for, says he, the Holy Ghost was not yet given, because JESUS was not yet glorified.* The *Giving of the Holy Ghost*, mentioned by the Evangelist, is unquestionably what the Baptist meant by *Baptism with the Holy Ghost*; and from hence it evidently appears, that *hitherto* that Baptism with the Holy Ghost was not conferred : And the Reason here given why it was not

'tis a Rite of initiating Disciples to Christ, it is still in force. If the Quakers insist, that to make both *Water Baptism* and the *Spiritual* in force under the Gospel, is to set up two Baptisms, contrary to that of the Apostle (*Eph 4. 5.*) *One Lord, One Faith, One Baptism.* I answer, that the Apostle in that Place does not absolutely affirm that there is no more than *One Baptism* in force under the Gospel ; but that as there is but *One Lord*, the Author of Christians Salvation, and *One Scheme of Faith* revealed by that *One Lord*, so there is but *One Baptism* made use of in making Men Disciples of that *One Lord*, and Professors of that *One Scheme of Faith*. Now this is all strictly true. There is *One Lord*, and *One Faith*, and *One Baptism*, and no more than One, administer'd in initiating Disciples to that *Lord*, and sealing them Professors of that *Faith*, and this Baptism is that of *Water* ; as will be prov'd hereafter. And yet another Baptism, namely, that of the *Holy Ghost*, might be in use for other purposes, as was really the Case.

not hitherto conferr'd, is, *because JESUS was not yet glorified*: And then further, as Christ's *Glorification* did not commence 'till his Ascension to the Right Hand of God in Heaven, * this Baptism therefore was not 'till that Time to be administer'd, What will make the matter still clearer, if possible, is the Testimony of St. LUKE, who, *Acts* 1. 4. 5., tells us, that *JESUS being assembled together with his Apostles*, just before his Ascension, *commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me ; for JOHN truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.*

From which Passage it is undeniably manifest, that the Baptism with the Holy Ghost was not administer'd during Our Saviour's *bodily* Residence on Earth ; not even to his Apostles themselves, much less to every common Believer ; but that it was only promis'd by Our Lord on the Day of his Ascension, that it should be given *not many Days* after.

Now the precise Time when this Baptism was first administer'd, we have a full Account of in the 2d Chapter of the *Acts*, in these Words. *And when the Day of Pentecost, which was the tenth Day after Christ's Ascension, was fully come, they* (that is, the Apostles and Disciples, to the Number of about 120)
were

* Luke 24. v. 26. — Heb. 10. 12. — John 17. 1, 2. — Acts 2. 33.

were all with one accord in one Place; and suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting; and there appeared unto them cloven Tongues like as of Fire, and it sat upon each of them; and they were all filled with the Holy Ghost.

Now that this *Visible Descent* of the *Holy Ghost*, in the Appearance of cloven Tongues, upon the Apostles, &c. is the *Baptism* therewith, which Christ was to administer, is evident from hence; namely, This Baptism was never administer'd during Christ's *bodily Residence* on Earth; but on the Day of his *Ascension* into Heaven he commanded his Apostles that they should * *go into all Nations and preach his Gospel, beginning at Jerusalem*; but that they should not set about this great Work of preaching his Gospel, even at *Jerusalem* itself, 'till they had † *received Power from on high, the Promise of the Father, or Baptism with the Holy Ghost*, which should be conferr'd on them *not many Days* from thence: As therefore this *Visible, Extraordinary Descent of the Holy Ghost* upon the Apostles, on the Day of *Pentecost* happened just ten Days after Christ's *Ascension*, the Day he had promised it should be given *not many days hence*; and since nothing befel the Apostles in the intermediate Space betwixt Christ's *Ascension* and

* *Matt.* 28. v. 29.—*Mark* 16. 15.—*Luke* 24. 47.

† *Luke* 24. 49.—*Acts* 1, 4, 8.

and this Day of Pentecost, that can with any Shew of Probability be called *Baptism with the Holy Ghost*, and since the Apostles did actually on this Day begin to preach the Gospel at *Jerusalem*, which they were not to do 'till *baptized with the Holy Ghost*, it follows, by the most undeniable Consequence, that this *Visible, Miraculous Descent, or Effusion* of the *Holy Ghost* on the Apostles, on this Day of Pentecost, was that *Baptism with the Holy Ghost* expressly mentioned first by JOHN the *Baptist*, and which afterwards Christ himself promis'd he would confer upon his Disciples; and that it was now, and never 'till now, administer'd under the Gospel Dispensation. --- But that this Matter may be put out of all manner of Doubt, if any Doubt yet remain, I shall add the Testimony of St. PETER. This Apostle, we are told, *Acts 10* was sent by the Spirit of God to convert the Centurion CORNELIUS to the Christian Faith; and that, *as he was preaching* to him and his Company, *the Holy Ghost fell on them all*. And this *Descent* of the *Holy Ghost* was in the very same manner with that on the Day of Pentecost before spoken of; for St. PETER himself, rehearsing the Account of this *Miraculous Descent* in the following Chapter, tells us, *As I began to speak*, to CORNELIUS in order to convert him, *the Holy Ghost fell on them*, i. e. on CORNELIUS and his Company *as on Us* the Apostles *at the Beginning* of preaching the Gospel at *Jerusa-*

tem, which was on the aforesaid Day of Pentecost. And then, says he, remembered I the Word of the Lord, how that he said JOHN indeed baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.

Thus, I hope, it is sufficiently demonstrated that the *Baptism with the Holy Ghost* was never administered under the Christian Dispensation 'till the Day of Pentecost first ensuing Our Lord's Ascension into Heaven.

It is now time to shew you what is the true *Scripture Sense* of this Baptism, or, in other Words, what *Spiritual Powers, Gifts, Graces, or Privileges* this Baptism is in *Scripture* said to have conferred. And here it is necessary to be remark'd, that the *Holy Ghost* is in *Scripture* said to confer two very different Sorts of Gifts; the one *absolutely* necessary towards the Salvation of Christians, as being such without which no Man can repent, nor practise that sincere Holiness so strictly required in the Gospel: And the Gifts of this Sort are called the *Ordinary, Universal, Sanctifying, Saving Graces, or Operations* of the Spirit. The other Sort of *Spiritual Gifts* were those that the *Holy Ghost* bestowed on the Apostles, and the Generality of Believers in the Apostolick Age, purely on the account of proving the Truth of the Christian Religion, and propagating it the faster and more effectually in the World. Such were the Faculty of *speaking foreign Languages instantaneously,*

newly, Immediate Inspiration, Prophecy, Miracles, and the Like. And these are distinguished by the Name of *Extraordinary, Miraculous or peculiar* Gifts of the Spirit: And these Gifts were never necessary to sanctify Men's Hearts, and reform their Manners; Nay, a Man might be very wicked at the time he was in the actual Possession and Exercise of them: * Nor are they at all necessary in these later Ages of Christianity for any of these Purposes for which they were given in the Primitive State of the Church.

It remains then to be determined whether of these two Kinds of Gifts the *Baptism with the Holy Ghost* bestowed; whether the *Ordinary*, or the *Extraordinary*. But after what has been proved concerning the Time when this Baptism was first administered, there will be no Difficulty in deciding this Question.

For, 1st, The *Baptism with the Holy Ghost* cannot be understood to signify the *Ordinary-sanctifying* Gifts of the Spirit, which were *absolutely*

* See MATT. 7. 22, 23. — It may be fairly collected from I. COR. 12. that there was great Strife, Maligning, and Disorder among the *Corinthians* who were endow'd with the *Extraordinary* Gifts of the Spirit; even about the Honour or Precedency belonging to each of these Gifts. — Vid. LOCKE in Locum. Moreover St. PAUL in the next Chapter, in saying, *Though I speak with the Tongues of Men and Angels, and have the Gift of Prophecy, and understand all Mysteries, and all Knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity,* plainly supposes a Man may have all these *Extraordinary* Gifts of the Spirit, and yet want *Charity*, and consequently be a very wicked Man.

lutely necessary to the Salvation of Christians, because, as I have just shewn, this Baptism was never administred or conferred till the Day of Pentecost first ensuing Our Lord's Ascension. For if *Baptism with the Holy Ghost* should consist in the *sanctifying, saving* Gifts of the Spirit, and yet was never administred till after Our Saviour's Ascension, it will follow, that Christ had not one true Disciple, not one that savingly believed in Him, during the whole Course of his three Years Ministry on Earth: Nay, that not any one of his twelve Apostles themselves, whom, nevertheless, he had affirmed to be * *the Salt of the Earth, and the Light of the World*, and to be *clean through the Word which he had spoken*. JOHN 13. 10. — 15. 3. whom he honoured with the Appellation of ** *Branches of himself the Vine*; and because they were *not of the World, he had chosen them out of the World, and as the Father had loved him so had he loved them*; and because they had loved him, and believed that he came out from God, therefore did the Father himself Love them.† I say, not one of the twelve Apostles themselves were all that Time in a State of *Sanctification and Salvation*; not PETER, who had so earnestly affirmed to Christ that

* MAT. 5. 13, 14. — ** JOHN 15. 5, 19, — 9. —

† JOHN 16. 27. — Many more Testimonies may be met with in the Evangelists, proving the Apostles to have been already in a State of Holiness, or sanctified by the ordinary Grace of the Holy Ghost.

that he loved him, and appealed to Christ's own Knowledge for the Truth of what he had affirmed; JOHN 21, 15. and after his Denial of him repented so heartily; MAT. 26, 73. Not JOHN himself, who is called, by way of Eminence, * *the Disciple whom JESUS loved*. If *Baptism with the Holy Ghost* be taken to mean the *Common Saving Gifts* of the Spirit, it evidently follows, Christ had not one true Disciple upon Earth, not one that was *sanctified*, and in a State of *Salvation*, till the Pentecost after his Ascension; which is a Doctrine so shocking and repugnant to plain Accounts of Scripture, that it ought never to be admitted for true.

It must be owned, indeed, that these *Ordinary sanctifying Gifts* of the Spirit may with Propriety enough be styled *Baptism with the Holy Ghost*, if we please. Thus our holy Church hath taken the Liberty to call them; †
and

* JOHN 13, 23. — 20, 2. — 21, 20.

† Office of Baptism, both for Infants and those of riper Years, in the Address of the Minister to the Congregation, at the Beginning of the Office; But that our Church means by this Baptism the *sanctifying Gifts* of the Spirit is evident from the Prayers following, where we meet with the following Phrases. *Wash him and sanctify him with the Holy Ghost*, 1st Prayer. — *that he coming to thy holy Baptism may receive Remission of his Sins by spiritual Regeneration* 2d Prayer, &c. — It is the Sense of our Church that the *sanctifying Grace* of the Spirit is conferred by Water Baptism on all worthy Recipients thereof. But that the Baptism with the Holy Ghost, according to the *Scripture Sense*, was not any Part of Water Baptism but an entire Baptism of itself, is demonstrable from *Acts* 8. 15, 16, 17. *Ch.* 10. 44, &c. *Ch.* 19. 5, 6.

and so have many of the Fathers and Divines of all Communion; but still I insist, that the *Ordinary* Gifts of the Spirit are never once styled in *Scripture*, *Baptism with the Holy Ghost*, and are never there designed to signify that *Baptism* which Christ never administered to any of his Disciples till after his Ascension into Heaven.

Secondly, Even according to the Quakers own Explanation of the manner how the *Baptism with the Holy Ghost* was conferred, this Baptism could not consist in the *sanctifying* Gifts of the Spirit. For when it hath been pleaded against them by our own Writers (how justly I will not say) that the *Baptism with the Holy Ghost* could not be conferred by Men; they have answered, * ' That tho' it could
 ' not be wrought or conferred without Christ
 ' and his Grace, yet it is *instrumentally* done
 ' by Men, fitted of God for that purpose;
 ' namely, by their outward Teaching: According-
 ' cordingly, St. PAUL's Commission was, *to*
 ' *turn People from Darkness to Light*, and
 ' convert them to God; and whoever, by
 ' the Preaching of the Gospel Ministers, and
 ' the Reception of the good Spirit, which
 ' was thereby, as a *Means*, conveyed to them,
 ' were *turned from Darkness to Light*, and
 ' *from the Power of Satan unto God*, and had
 their

* BARCLAY's Apol. Prop. 12. Sec. 8. — BRISSE's Defence of Quakerism, Sec. 15. Page 279. — FORSTER's Answer to the Norfolk Letter, p. 90. — CLARIDGE's LEX EVANG. attest. 3d Argument against Water Baptism.

their Hearts wash'd and purified from sinful
 ' Defilements, were *baptized with the Holy*
 ' *Ghost.*' But according to this Notion of
baptizing with the Holy Ghost, JOHN the Bap-
 tist could administer this Baptism as well as
 any of the Apostles. For thus saith the An-
 gel to ZACHARIAS, concerning JOHN. *Many*
of the Children of Israel shall be turn to the
Lord their God, and he shall go before him in
the Power and Spirit of Elias, to turn the
Hearts of the Fathers to the Children, and the
'Disobedient to the Wisdom of the Just, to make
*ready a People prepared for the Lord.** Thus
 also prophesied ZACHARIAS himself concern-
 ing his said Son. *Thou Child shalt be called*
the Prophet of the Highest; for thou shalt go
before the Face of the Lord, to prepare his
Ways, to give Knowledge of Salvation unto his
People by the Remission of their Sins.

These are the Predictions concerning JOHN's
 Ministry: And accordingly, the first News
 we hear of him after he entered upon his Of-
 fice, was his calling upon the Jews to †*Repent*,
 and exhorting them *to bring forth Fruits meet*
for Repentance. And, no doubt, of those vast
 Numbers that came to his Baptism, *confessing*
their Sins, many were sincere Penitents; and
 by the Co-operation of the Spirit, became Re-
 generate in their Lives, and embraced the
 Know-

* LUKE 1. 16. † MAT. 3. 2, 8.—MARK 1. 4
 LUKE 3. 3, 8.

*Knowledge of Salvation.** From hence then I argue, that since JOHN *the Baptist* was an *Instrument* in God's Hands, as well as the Apostles and other Ministers of the Gospel, of *enlightening the Minds* of many of the Jews, and converting them from their Evil Ways to serve God in true Amendment and Holiness of Life, and yet, notwithstanding, was not qualify'd or empowered *to baptize with the Holy Ghost*, as is evident from the Scriptures before cited, and as the Quakers themselves not only allow, but contend, it undeniably follows, that this *Baptism with the Holy Ghost* does not consist in the *Ordinary, saving, sanctifying* Gifts of the Spirit, our Adversaries themselves being Judges. — Therefore,

Thirdly, And to come to the Point, The *Baptism with the Holy Ghost* always, and only, signifies in Scripture a Conferring the *Extraordinary* or Miraculous Gifts of the Spirit. This appears,

In the First Place, not only from its having before been prov'd that this Baptism did not consist in the *Ordinary* Gifts of the Spirit ; but moreover, from the Circumstances under which Our Saviour promis'd this Baptism to his Apostles on the Day of his Ascension. He had

* APOLLOS, we are told, (*Acts* 18. 24, 25.) tho' a Jew, and knowing only the Baptism of JOHN, was, however, mighty in the Scriptures, and instructed in the Way of the Lord, and was fervent in the Spirit, and spake and taught diligently the Things of the Lord. — But no Disciple of JOHN, as such, was baptized with the *Holy Ghost*.

had told them, (LUKE 24. 47) that *Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem*, and that they were to be *Witnesses of these things*, or Preachers of these Doctrines; which are by a usual Figure in Scripture put for the Whole of the Gospel Religion: And then 'tis added in the 49th Verse, *And behold I send the Promise of my Father (or Baptism with the Holy Ghost*) upon you: But tarry ye in Jerusalem until ye be endued with Power from on high*. In which Passage here is a Commission given the Apostles of preaching the Gospel among all Nations, *beginning at Jerusalem*; but they were ordered to tarry in that City, and not set upon their Office, till they had received *the Promise of the Father, or Baptism with the Holy Ghost*. As therefore this Promise of this *Baptism* was made to the Apostles immediately after the Commission was granted them for publishing the Gospel; which Office, notwithstanding, they were charged not to enter upon 'till this Baptism was conferred upon them, is it not most obvious and natural to conclude, that it was promis'd *purely* to enable them effectually to execute their Ministerial Commission? But this it is morally impossible they could do, 'till endued with the *extraordinary Gifts* of the Spirit.

More.

* So the Promise of the Father is explained in the parallel Place, *Acts* 1. 4, 5. which see.— See also *JOHN* 15. 26.— and *Ch.* 16. 7, 8, 9, 10, 11, 13.

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Moreover, this *Baptism* is here call'd *Power* from on high, because, no doubt, it would qualify them *powerfully* to preach the Gospel, and to demonstrate the Truth thereof by the Attestation of Signs and Wonders effected by the Spirit. Accordingly St. PAUL tells the *Corinthians*, *My Preaching was in Demonstration of the Spirit and of Power*. * 1 Cor. 2. 4. And to the Romans he writes, Ch. 15. v. 19. that *through mighty Signs and Wonders by the Power of the Spirit*, he had been able to make the Gentiles obedient, and *had fully preached the Gospel of Christ from Jerusalem round about unto Illyricum*. It is therefore sufficiently manifest, from the Circumstances under which the *Baptism with the Holy Ghost* was promis'd the Apostles, that it consisted in the *Extraordinary* Gifts of the Spirit only.

But if this Argument should not be thought conclusive enough, I shall,

Secondly, Produce such explicit Testimonies from express Declarations of Scripture, as will clear the Doctrine I am defending against all reasonable Doubt or Objection. For I shall

ven-

* ' There were two Sorts of Arguments wherewith the Apostle confirm'd the Gospel ; the One was the Revelations made concerning Our Saviour by Types and Figures and Prophecies of him under the Law ; the other Miracles and miraculous Gifts accompanying the first Preachers of the Gospel in the publishing and propagating of it. — The latter of these St. PAUL here calls *Power* ; the former in this Chapter he terms *Spirit* ; so Ver. 12, and 14, *Things of the Spirit of God*, and *spiritual Things*, are Things revealed by the Spirit of God, and not discoverable by our natural Faculties. '

venture to affirm, that wherever in Scripture the Spiritual *Effects* or *Operations* of this Baptism are mentioned, there only the *Extraordinary* Gifts of the Spirit are mentioned, and no other Sort of Gifts whatever.

For Proof of this let us look back to the Account of the Descent of the Holy Ghost on the Day of Pentecost before spoken of, *Acts 2.* where, after 'tis said, that *there appeared unto them cloven Tongues like as of Fire*, and that *it sat upon each of them*, and that *they were all thereby filled with the Holy Ghost*, it follows, *and began to speak with Tongues as the Spirit gave them Utterance.* Here the sacred Historian manifestly ascribes *Speaking with Tongues*, which was one of the *Extraordinary* Kind of Spiritual Gifts, to be the Effect of the Apostles being *filled*, or *baptized* with the *Holy Ghost*; and not a Syllable is spoken of their being then endu'd with any one *Common*, *Sanctifying*, or *Saving* Spiritual Grace. Again,

2dly, St. PETER himself in this very Chapter affords us the like; nay, much stronger Evidence, that the *Effects* of the *Baptism with the Holy Ghost* should be restricted to the *Extraordinary* Gifts only. For when some of the Jews, upon hearing the Apostles, immediately after this Descent of the Holy Ghost, *speak divers Languages, mocked them, and said they were full of new Wine*, PETER answered, *these Men are not drunk as ye suppose, but this* (this Faculty of speaking divers Languages) *is*

that which was spoken of by the Prophet JOEL. And then he repeats the Prophet's Words, Ch. 2. v. 28. which are these. *And it shall come to pass in the last Days, saith God, that I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall prophesy, and your Young Men shall see Visions, and your Old Men shall dream Dreams; and on my Servants and on my Handmaids will I pour out in those Days of my Spirit, and they shall prophesy.* — I have before proved that this Effusion of the Holy Ghost on the Day of Pentecost was the Baptism with the Holy Ghost.

Now then, as St. PETER in this Place, by ascribing the Apostles speaking divers Languages to be the Completion of JOEL's aforesaid Prophecy, makes that Prophecy to contain a Promise of Baptism with the Holy Ghost; and as neither in JOEL's Prophecy,* nor in this Completion of it mentioned by the Apostle, there is any but extraordinary Gifts spoken

* If in this Prophecy of Baptism with the Holy Ghost the Ordinary, sanctifying Gifts of the Spirit be intended as well as the Extraordinary, is it not surprizing that these should be so particularly mention'd, and not a Syllable concerning those? It is not once said, God shall pour out his Spirit upon all Flesh, either to work in them Goodness and Righteousness, (Eph. 5. 9.) or to inspire them with Love, Joy, Peace, Long-suffering, Gentleness, Faith, Meekness, and Temperance. (Gal. 5. ver. 22, 23.) or to purify their Souls in obeying the Truth, (1. PETER 1. 22.) or to make them Sons of God. (Rom. 8. 14.) or to save them by its Regenerating Influence (TITUS 3. 5.) or the like. Is it not therefore without the least Ground, that the Quakers, from this Prophecy, plead that the sanctifying Gifts of the Spirit are conferred in Baptism with the Holy Ghost, as well as the Extraordinary?

ken of, (namely in JOEL the Gift of Prophecy, seeing Visions, Dreaming Dreams; in the Application of the Apostle, speaking with Tongues) can any thing be more evident than that, as far as appears hitherto from Scripture, Baptism with the Holy Ghost consists only in the Extraordinary Gifts of the Spirit!

Thirdly and lastly, let us review the Account of CORNELIUS his Conversion, related *Acts 10*. This Centurion, we are told, was a devout Man and one that feared God, with all his House, and gave much Alms to the People, and prayed to God always, and therefore we may be sure he was already endow'd with the sanctifying Gifts of the Spirit. Nevertheless he was not yet baptized with the Holy Ghost. For as PETER was preaching to him in order to his Conversion, then the Holy Ghost fell on him and all them that heard the Word; that is, they were now baptized with the Holy Ghost. What then was the Effect of this Baptism? Why, we are told, that they of the Circumcision which believed were astonished, as many as came with PETER, that on the Gentiles also, viz. CORNELIUS and his Company, was poured out the Gift of the Spirit; for they heard them speak with Tongues. They heard them speak with Tongues, which is one of the Extraordinary Gifts of the Spirit; but not so much as a Hint is given of their being by this Baptism endowed with any of the Ordinary or sanctifying Graces thereof.

I might

I might go on to examine all those * Passages in the *Acts* and the *Epistles* which mention the *Holy Ghost's* being *given*, or of Believers being *filled* therewith, and shew how perfectly they either favour, or, at least, do not contradict this Account of *Baptism with the Holy Ghost*; but these I have already considered, being so decisive and full to my purpose, and the only Passages in the whole New Testament, if I remember right, where this *Baptism* and its *Effects* are expressly mention'd together; and being well assured our Adversaries cannot produce one Text in all the Scriptures to invalidate this Account, I shall conclude this Head, and take it for granted, That *Baptism with the Holy Ghost* does in *Scripture* always, and only, signify the Conferring the *Extraordinary* Gifts of the Spirit; such as *Speaking with Tongues, Immediate Inspiration, Prophecy, Miracles*, and the like.

And

* It wou'd have been endless to have cited and critically examin'd all those Places.—Besides, as I conceive that the Holy Ghost is in *Scripture* said to be *given*, or Believers *filled* therewith, with regard to the *Ordinary* Gifts of the Spirit as well as the *Extraordinary*; therefore even tho' the Case should happen that the *Ordinary* Gifts of the Spirit are set down as the *Effects* of the *Holy Ghost's* being *given*, or Men *filled* therewith, it will not follow, that the *Baptism with the Holy Ghost* consists in the *Ordinary* Spiritual Gifts: because those Phrases are of an ambiguous Interpretation, sometimes being to be understood of the *Ordinary*, sometimes of the *Extraordinary* Gifts. But *Baptism with the Holy Ghost*, I affirm, always consists in the *Extraordinary* Gifts only, if the *Effects* mentioned along with that Baptism be the surest Rule of Judging what it is.

And as this is the true Scripture Sense of *Baptism with the Holy Ghost*, it is obvious to remark, that this Baptism was intended only for the infant State of the Gospel; and that it hath, in fact, entirely ceas'd upwards of Thirteen hundred Years ago.

During the Age in which the Apostles liv'd, it must be own'd this *Extraordinary Spiritual Baptism* was very common, few ordinary Christians, I suppose, if any, being without some one or other of the Gifts thereof. And this may serve as a true Interpretation of that Place in the *Acts* 2. 38, 39. which the Quakers would fain wrest to support the *Universality* and *Perpetuity* of this Baptism. The Words are, *Then PETER said unto them, Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost: For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.** Where it is very observable, First, that the Gift of the Holy Ghost

* 'The Sense of the Apostle seems to be this; viz. that the Promise of *Baptism with the Holy Ghost* was not limited, to any particular Nation or People, as many of God's Promises had before been, but did belong to all Nations, out of which God would chuse such Persons as should to him seem most proper, and pour upon them the same Gifts which they then saw poured forth upon the Apostles and others. And this was exactly verified in thole days. For some Persons out of every Nation under Heaven where the Gospel was planted, had some one or more of these *Extraordinary* Gifts bestow'd upon him.'—*Dr. STEBBING's Polemical Tracts*.—Where see his Reasons for this Interpretation.

Ghost here promis'd the Jews, their Children, and all that are afar off, is that Gift *in particular* of *speaking with Tongues*, which these Jews had just heard the Apostles exercise, and which the Quakers themselves will acknowledge was of the *Extraordinary Kind*, and confined to the apostolic Age. — But, Secondly, If the Gift of the *Holy Ghost* must be understood, in general, to signify all those Gifts which were conferred on the Apostles on the Day of Pentecost, it is apparent from what I have discours'd before, that these were all of the *Extraordinary Kind*, as well as that of *Speaking with Tongues*: And then, as the Promise of these Gifts is the same with that of JOEL before cited, of God's *pouring out his Spirit upon all Flesh in Prophecy*, and in Revelations by *Dreams and Visions*, which are all ceas'd many Centuries ago; the Gifts here promised must be limited to the same Period, and be acknowledged to be ceas'd likewise.

Thirdly, The *Extraordinary Gifts* of the Spirit mentioned by Our Saviour, MARK 16. Ver. 17. are as universally and perpetually promised, as those in the Text under Consideration. *And these Signs*, says he, *shall follow them that believe; In my Name shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay Hands on the sick, and they shall recover.* But all these Signs or *Extraordinary Gifts* of the

the Spirit are confessedly ceased ; and why therefore should we not conclude that those we are disputing about are ceased too? since the Promise of *their Perpetuity* is no more general than of *these*. In a Word then, all that the Passage under Consideration can be taken to mean is, that the *Baptism with the Holy Ghost*, or the *Extraordinary Gifts* of the Spirit should in those Times be very common if not universal ; and this we not only allow, but contend for.

And as in those Times this *Baptism with the Holy Ghost* was very common, so the speedy and more effectual Propagation of the Gospel necessarily required it should be so.* Except the poor illiterate Apostles themselves had been thus baptized, 'tis, morally speaking, impossible they should have made a ten thousandth Part of the Converts they did : And except the other Ministers of the Gospel, and the Generality of *Lay* Christians also, had enjoyed this Baptism, the Faith of Christ could not have spread so fast, nor have been so firmly established as it was. But as before the Apostles left the World, the Canon of Faith was filled up, and all committed to Writing ; and infinite Numbers of Men in almost all the inhabited Regions of the Earth had embraced Christianity ; and some of these Men
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* For further Satisfaction in this Point, See the 4 first Chapters of D'OXYLEY'S Second Dissertation.

of Authority and Learning; that could befriend the true Religion with temporal Encouragements, as well as support it by Dint of human Argumentation; then, as there was less Occasion for the *Baptism with the Holy Ghost*, so Church History informs us it became less common: And in little above two Hundred Years after, (Christianity having made greater and greater Progress in the World, *Kings having become it's Nursing Fathers, and Queens it's Nursing Mothers,**] this Baptism became more and more rare; and in the End of the Fourth Century after Christ, it was so wholly ceas'd, that from that time to this, perhaps scarce twenty Instances, credibly recorded, can be produced of any one *Extraordinary* Gift of the Spirit being exercis'd.† It must be acknowledged indeed, that the Church of *Rome* hath formerly boasted of Numberless and Mighty *Miracles* having been wrought by several *pious Saints*, as they are called, of her Communion. But the Times in which these Miracles were pretended to be wrought, being the Ages of the most unparallel'd Ignorance, Credulity and Superstition in all Ranks and Orders of Men, and of the most enormous Wickedness in those in Spiritual Places, the Popes and inferior Pastors

* ISAIAH 49. V. 23.

† See the Ingenious Author last quoted, his 5th Chapter of the said Dissertation; who excepts indeed the Gift of *Exorcizing, or Casting out Devils*, Instances of which he proves may be met with in the 5th Century.

Pastors of the Church; and so many of these Miracles having been clearly detected, and shewn to be the grossest Forgery, and Imposture, no manner of Credit can safely be given to any of them. Or if Miracles were really wrought by some of the Votaries of the Romish Religion, in those Ages of Darkness and Iniquity, we may upon the most solid Grounds affirm, they were effected by the Agency of Satan,* whom God has been pleased, at sundry Times, and upon various Occasions, to allow the Power of *working Signs and lying Wonders*.†

And then, as to the Quakers themselves, (who are the only People in this Age and Nation, that pretend to that *Baptism with the Holy Ghost*, which is so called in Scripture **) what Evidence can they give us that they are any of them so baptized as they pretend? Which of them have ever published so sublime, refined, and perfect a System both of Faith and Morality as the Gospel exhibits, by the sole Power of their *Immediate Inspiration*? Which of them can *speak with Tongues*, which they never learn'd at School, nor obtained by the Use of human Means? Which of them have ever *prophefied of Events* that were actually accomplished exactly as predicted; Events, which

* Exodus 7. ver. 12, 22. — Ch. 8. v. 7.

† II Thess. 2. v. 9. See also MAT. 24. 24.

** I ought, perhaps, to except the *Methodists*. — See WHITEFIELD'S Sermon on JOHN 7. 38, 39.

which it was impossible for the Sagacity of either Men or * Devils to foresee, or even plausibly to guess at? How many dead Men did we ever hear they *restored to Life*? Or how many have they ever *struck dead* by the mere Force and Vertue of a Word speaking? Which of them can *take up Serpents* without a Wound, or *drink Poison* unhurt, or *cure the Sick* by Imposition of Hands, or even *by their Shadows overshadowing them as they pass by them*? But till they do these, or such *Extraordinary* and *Supernatural* Works as these, as did the Apostles and Multitudes of true Believers in the first Age of the Church, they must allow us to conclude, that all their high Pretensions to *Baptism with the Holy Ghost* are unscriptural, vain, and presumptuous.

But indeed, to do the Quakers Justice, they pretend not, now, to any of these *Extraordinary* Gifts of the Spirit, which are in Scripture styled *Baptism with the Holy Ghost*, excepting that of *Immediate Inspiration*.

But this they lay claim to, and affirm, that by it they are taught all the saving Truths of the Gospel with regard both to Faith and Practice; and that, not *Instrumentally*, but *Objectively*. And tho' in Words they profess a great Value for the Holy Scriptures of the Old and

* It cannot be question'd but that the Devil, as a Being by Nature far more intelligent, and of far longer Experience than Men, may foresee several Events which they cannot, and inspire his Emissaries with the Foreknowledge thereof.—History both sacred and prophane will justify this Remark.

and New Testament, yet they make the *immediate* Teaching of the Spirit, and sometimes the Spirit itself, the *primary* and the * *alone adequate Rule of Faith*; styling the Scriptures only a *secondary* or *subordinate* Rule, and inferior to that of the Spirit, both in respect of Certainty and Extent.

Now if the Quakers were really thus *immediately inspir'd*, as they give out, we would still allow them that *Baptism with the Holy Ghost* is not ceas'd: But the Misfortune is, they are not able to produce the least conclusive Proof in the World of such their Inspiration. Their own *solemn Word and Affirmation* is by no means satisfactory: For the rankest Impostor that ever was could give as good Proof of his *Inspiration* as this amounts to. But Christians are cautioned in Scripture, not be so weak and credulous as to believe a Man to be divinely inspir'd upon so slender a Foundation. St. JOHN, in particular, admonishes us *not to believe every Spirit*,† that is, every Person boasting of the *immediate Inspiration* of the Spirit, *but to try the Spirits whether they are of God*: And the Reason he gives for this Admonition

* I cannot here forbear remarking upon the Absurdity of the Quakers; not only in calling the Spirit the compleat, adequate Rule of Faith, but in calling it any Rule at all. — It is not the Spirit, strictly and literally speaking, that is the Rule of Faith, but the Revelation of the Spirit, as made known to us. — Should the Spirit reveal nothing to us either mediately or immediately, where is our Rule of Faith?

† I. JOHN 4. 1. — See an excellent Sermon of Bishop BLACKHALL's on this Text, design'd particularly against the Quakers.

nition is, *because many false Prophets, many who falsely pretend to prophesy or preach by the immediate Dictates of the Spirit, are gone out into the World.*

Now as this Advice was thought necessary by an Apostle in an Age when, we are assur'd, there were a great many *truly* inspired Prophets; much more necessary should we think it in these Times, when the Reasons why there should be even any *truly* inspired Prophets are ceas'd, and when there are the most glaring Arguments imaginable, that there are a great many *false ones*.

There is therefore abundant Cause why we should bring the Quakers' Pretensions to *immediate Inspiration* to the Test, and not trust them upon their bare Words alone.

It would exercise your Patience too much, if I should at this Time examine these Pretensions of our Adversaries as largely as I might, or as the Importance of the Matter deserves.

However, as *Immediate Inspiration* is the only *Extraordinary Spiritual* Gift, of those which in Scripture *Baptism with the Holy Ghost* is shewn to consist in, that is now laid claim to by this People, I cannot without manifest Injustice to my Subject, pass it by without examining whether it is not also ceas'd as well as all the other *Extraordinary* Gifts of the Spirit; or, in other Words, whether the Quakers are *immediately inspir'd* or no?

Now

Now in order to the Tryal of any Man's Pretensions to the *immediate Inspiration* of the Spirit of God, it is evidently necessary, in the first place, that we examine whether the Doctrines he teaches be consonant with those already known to have been taught or revealed by God's infallible Spirit; that is, whether his Doctrines be consistent with the *Holy Scriptures*? For except they be so, 'tis as certain that they are false, as that those contained in the Scriptures are true. And therefore whatever Teacher or Prophet, pretending to *immediate Inspiration*, contradicts the infallible Word of God delivered in *Sacred Writ*, is undoubtedly a Deceiver and ought to be rejected as such.* Now this I judge to be the Case of the Quakers: For at the same Time that they make their Boast of preaching by the *immediate Dictates* or *Inspiration* of the Holy Spirit, they profess and maintain several Doctrines repugnant to the sure Word of God revealed in the *Bible*. Particularly, they assert, that *Baptism with the Holy Ghost* is the only Baptism to be administered to Christians in all Ages of the Church; and, in Consequence of this, they deny *Water Baptism* to be an Institution of Christ; both which, I am persuaded will fully appear to be contrary to Scripture before I have done: And then we shall have a Demonstration beyond all possible Doubt, that the Quakers are no true Prophets, but downright

* See *Deut.* 13.—1, 2, 3. *MAT.* 7.—15, 16. *Gal.* 1.—7, 8, 9.

right Impostors. — But supposing these Men should teach nothing contrary in the least to Scripture, but every thing perfectly conformable thereto, yet it will not follow from hence that they are *immediately inspired*. For if the Knowledge of Scripture Truths can be obtained by any other Means than by *immediate Inspiration*, they may have obtained it by *those* Means, and not by *this*. And that the Knowledge of Scripture Truths may be obtained by other Means, namely, by the Use of our Reason and natural Faculties, bless'd with the *ordinary* Grace and Providence of the Spirit* in

* The Assurances the Holy Spirit blesses our natural Faculties with in studying the Scriptures are, the inflaming our Desires to know our Duty, brightning our Apprehensions, strength'ning our Memories, encouraging our Diligence, and supporting us under it, &c. not the presenting Scripture Truths *objectively* to our Minds; for this the Words of Scripture will do sufficiently when once we have qualified ourselves for the Knowledge of them by human Means.

The Quakers assert, that there is as great necessity for the Spirit *immediately* to interpret Scripture as at first to dictate it; founding their Opinion on that of St. PAUL, I. Cor. 2. 14. *The natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.* But giving the true Sense of this Place will leave the Quakers' opinion without ground. The Apostle then, by the *natural Man*, means one that will believe nothing but what *natural Reason alone* teacheth, and consequently rejecteth all Teaching of the Spirit *whatever*, as Foolishness. Such were of old the Ethnic Sophists, and now our modern Deists. Whereas the Man, who having the Scriptures for a Teacher, exerciseth his *natural* Faculties in the study thereof, and believes whatever he meets with therein, whether it be discoverable by natural Reason or no; such a one, not being the *natural Man* spoken of by the Apostle, knoweth the Things of the Spirit, because they are revealed to him by the Spirit in the Scriptures.

in studying the Written Word, has never yet been refuted, neither can be.

These Truths, when once fairly propos'd to our natural Understanding by the outward Teaching of the Bible, are as intelligible (as far as they are intended so to be) as any other Truths ; provided our Minds be unprejudic'd, and *willing to learn*, and to *do the Will of God*. For Instance, that Scripture Axiom, that *Christ died for the Sins of the World*, is as perceptible as that COBRUS King of *Athens* died to save his Army from a supposed impending Destruction. Again, the *Resurrection of the Body from the Grave*, is as capable of being apprehended by the intelligent Mind, as the Springing of a Stalk, Blade, and Ear of Wheat, from a Grain of Wheat that was sown in the Ground.

These, and all the other essential Doctrines of the Gospel, if we be but sincere in the Investigation thereof in the Holy Scriptures, are by our *Rational* Nature as easily found out and comprehended, as Physical, Historical, or any other Truths.

Tho' the Quakers should therefore hold and maintain all the Articles of the written Word, both doctrinal and practical, yet this is no Proof that they are *immediately inspir'd* with the Knowledge of them by the Spirit.

What Proof then ought we to expect of the Quakers that they are *immediately inspir'd* before we must give Credit to them and attend to their Revelations? To this I reply, that

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if it appear, in the first place, that they are Orthodox and sound in Faith, then the only sure and infallible Proof of their *Inspiration* is either, first, their *working Miracles*, or being attended with miraculous Circumstances ; or, secondly, their *propheying* of Events which are actually fulfilled in our own Times,* and such as could not be foreseen, or even guess'd at,† either by Men or Devils : Or, lastly, their producing clear and certain *Promises of Scripture* for such their Inspiration.

These are the only Characters and Credentials of a true *Enthusiast*. And by one or other of these Arguments, MOSES and the Prophets, †† the Baptist, Christ, and his Apostles proved themselves Ambassadors from Heaven, and their Words the Oracles of God. And

* For except we ourselves see the Completion of a Prophecy given out in our own Times, we have no rational Grounds of crediting the Prophet ; because we cannot be sure whether the Event predicted will ever be fulfilled or no. In a word, no Prophet deserves our credit 'till we are sure what he foretold is accomplish'd, except he bring other Credentials along with him beside the bare Words of his present Prophecy.

† I add *guess'd at*, because Events that the pretended Prophet had not the least Foresight of in the World, may be casually fulfilled. And upon this account the Almanack-Makers have often been Prophets. Again, several Events may be predicted with tolerable Certainty upon moral Grounds : that is, by considering nicely the present Posture of Affairs, and then concluding, that, if Things remain in the same situation, and produce their usual and natural Consequences, such and such will be their Issues ; which, if they happen, to the vulgar and unwary may appear with an Air of true Prophecy : But we must exclude all such predicted Events as these from being Marks of *immediate Inspiration*.

†† See SMITH'S *Preservative against Quakerism*. p. 85, 86.

And if the Quakers were pleased to oblige us so far as to produce any one of *these* Marks or Criteria in token of their *Inspiration*, we would believe them. But in these Sort of Proofs they are miserably defective. With regard to *Miracles* and *Prophecy*, I cannot learn that any of them now a days * lay claim to them; and as to any clear and certain *Promises of Scripture* for such their *Inspiration*, I shall venture to affirm they cannot produce one; not one, that either in express Terms, or by necessary and indisputable Consequences, justifies their Claim to this *Extraordinary* Gift of the Spirit. For tho' indeed they have cited a great number of Texts for this purpose; yet they are, First, either such as are nothing to the purpose, but belong to quite another Matter : † Or, secondly, they contain only a Promise of *Immediate Inspiration* to the Apostles † and some of the first Preachers of the Gospel, and therefore cannot be extended to Christians in after Ages. Or, lastly, they are such as are applied by our Adversaries, not only to belong to all Christians in all Ages as well as to themselves, but also to all

* Some of the ancient Quakers indeed are said to have had the Gift of Prophecy and Miracles, and in particular, and more eminently, GEORGE FOX, in his Journal. But I am persuaded the modern Quakers will not insist upon either their *Miracles* or *Prophecies* being any Proof of their *Inspiration*, and that they will excuse me from taking any further Notice of them.

† † See BENNET'S Confutation of *Quakerism*, from Page 19 to 102 inclusive.

all Men in the World, young and old; to Jews, Turks, Infidels, and Heathens of all Denominations.

Now that this last Class of Scripture Texts, which are the only ones necessary to be considered, do not contain a Promise of universal *immediate Inspiration*, is evident from the following Reasons.

First, Because Our Blessed Lord himself hath made the *Outward* and *Ministerial* preaching the Gospel the fix'd and general Method of instructing Mankind in the Knowledge thereof. *Go ye and disciple all Nations*, (saith he to his Apostles, MAT. 28 v. 20.) *teaching them to observe all things whatsoever I have commanded you.* Or as St. MARK, Ch 16. v. 15. *Go ye into all the World, and preach the Gospel to every Creature.* Which Command manifestly implies, that all Men were not, nay, that not any Men, except those that were appointed Preachers of the Gospel, were taught by the *immediate Inspiration* of the Spirit. St. PAUL ascertains this Conclusion drawn from Our Saviours Command in his Epistle to the *Romans*, Chap. 10. Having in the 12th Verse told the Jews, (who could not bear the Thoughts of the Gentiles being admitted as Sharers with them in the Privileges of the Christian Covenant) that there is *now*, under this Covenant, *no Difference between the Jew and Gentile*, but that *whosoever shall call upon the Name of the Lord shall be saved*, he asks, by way

way of Apology for his preaching the Gospel among the Gentiles, for which the Jews were probably offended at him,* *How shall they, the Gentiles, call on him, viz. Christ, in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* In which Questions are evidently contained the following Assertions, namely, that the Gentiles could not call upon Christ, or be his Disciples, except they believed in him, that they could not believe in him except they heard of him, and that they could not hear of him without a Preacher. And then the Apostle proceeds to ask, *And how shall they preach except they be sent?* Which Question as clearly points out who those *Preachers* are, as the preceding shewed the Necessity of them. 'Tis plain, they are not that *infallible Spirit*, who, as the Quakers contend, inwardly illuminates the Mind of every Man that cometh into the World with the Gospel Faith; for this is but one Preacher; but 'tis ask'd, *How shall They preach?* which implies a Number of Preachers; namely, the Apostle himself and his Brethren in the Ministry. This is further conspicuous from the following Part of St. PAUL's Argument, quoted from the Prophet ISAIAH, Ch. 52. v. 7. *As it is written, how beautiful are the Feet of Them that preach the Gospel of Peace, and bring glad Tidings of good*

* See the Judicious LOCKE on this Place.

good Things ! which can be applied to none but those *Oral* and *External* Teachers, the Apostles and Fellow-Labourers. This is yet further evident from the three following Verses taken from the Psalmist. *But they, the Gentiles, have not all obeyed the Gospel,* which we, the Ambassadors of Christ, have delivered unto them. *For Esaias saith, Lord, who hath believed our Report ? So then Faith cometh by hearing,* with the outward Ear ; *and hearing by the Word of God outwardly reveal'd. But I say have they, the Gentiles, not heard ? Yes, Verily, their,* the Ministers of the Gospel's, Sound went into the Earth, and their Words unto the Ends of the World.*

From these, therefore, and numberless other Testimonies of Scripture that might be produced, if they were thought necessary, nothing is more certain, than that the *Ordinary* and *establish'd* Method of instructing the World in the Knowledge of the Christian Religion, is the outward Preaching of its Ministers ; and therefore the Doctrine of *universal immediate Inspiration*, as professed by our Adventaries, is
not

* BARCLAY (Prop 5, 6. Sec. 23.) understands this 18th Verse of the preaching of the Light within ; the Absurdity of which will easily appear to any that will be at the pains to read the whole Passage above quoted, and consider the Scope of the Apostle's Argumentation. But what is worse, this very Writer (Sec. 6. of this Prop.) takes the 15th Verse of this Chapter to relate to the Preaching of the Apostles, tho' he cannot but allow both Verses must be applied to the same Preachers. O amazing Contradiction, not to say Infatuation, in a Man that sets up for Infallibility and is the shrewdest Advocate that ever pleaded the Cause of Quakerism !

not only without the least Foundation in the Scriptures, but evidently contrary thereto.

Secondly, This Doctrine is contrary to the Accounts we have both of the Heathen and Christian World. For is it possible that the Heathens of all Sects and Denominations should have been all along since the coming of Christ, as they are at this Day, so grossly ignorant, many of them of the very *first and fundamental* Principles of all Religion, the Being and Attributes of God; more of them so wretchedly short in, and devoid of, a perfect System of Morality, that they not only are in the Dark about several essential Principles thereof, but even embrace the blackest Vices for laudable Virtues; and all of them such utter Strangers to the peculiar Articles of the Christian Faith? Is it possible that so many Christians in all the Ages of the Church should have been so shamefully defective in the *Knowledge of Christ Jesus their Lord*; and some of them embrac'd such heretical and monstrous Opinions, as even match'd, if not exceeded the wildest and absurdest Speculations of the Heathens? * I say, is it possible that this should

* These things are utterly unaccountable upon the foot of *Universal Immediate Inspiration*, but are very reconcilable with the Scriptures being the establish'd Method of instructing the World in the Knowledge of Christianity. The Heathens who never enjoyed the Illumination of the Holy Scriptures, excepting a few who had it by obscure and imperfect Tradition, followed the uncertain Glow-worm Light of their own Reason, and were thereby bewildered into Errors great and innumerable; And those Christians who in every

Should have been the State of both the Hea-then and Christian World, if the infallible Spirit of God, or the *Light within*, teaches, as the Quakers affirm,* all Mankind, *every Man that cometh into the World*, all the Articles of a saving Christian Faith and Practice?

Thirdly, This Doctrine of *universal immediate Inspiration* is contrary to our own *Self-Experuence*. For let any Man among us sit down and carefully recollect after what manner he arriv'd at that Degree of Knowledge of the Christian Religion he finds himself possess'd of; and I dare appeal to his own Conscience, if it was not entirely by the Use of human Means; by the early Instructions of his Parents, Guardians, or Masters; by hearing, reading, or studying the Holy Scriptures, Commentaries thereon, and Tracts of Divinity; by frequenting Sermons, and the Disputes and Conversation of Learned Men, &c.† I appeal to him-
self

every Age have erred from the Truth, did so generally by having the *Key of Knowledge* taken from them by those whom God had entrusted to preach and explain his Written Word. Thus it happened with the Jews: And the frequent Exhortations given to the Gospel Ministers to be diligent and sincere in revealing the *Word of Faith*, suppose that it would otherwise be thus with Christians. Other Reasons concur to account for the deplorable Ignorance of Christians, which cannot hold on the Supposition of the *Inspiration* aforesaid.

* BARCLAY'S Ap. Prop. 2.—Prop. 5 and 6, Sec. 21, 22, &c.

† Tho' a Man may arrive at the Knowledge of Christianity by any of these Means, yet the Scriptures are the Sacred Repository or Storehouse from whence that Knowledge is all deriv'd; those Instances excepted where *Natural Light* is a Teacher as well as the Scriptures; which I think are much fewer than is commonly imagined.

self, if he hath not found by Experience, that the more he was exercis'd in the Use of these Means, the more extensive Knowledge he gain'd of the Gospel; and if he can ever remember the Time when he was taught any one Article solely by the immediate Dictates of the Spirit? Let every Man deal impartially with, and thus examine himself, and judge of the Truth or Falshood of this Argument. But if it appears that none of us can witness any such *immediate* Teaching of the Holy Spirit *within* us, but are all assured, on the contrary, that we have obtained all our Knowledge of the Gospel by some or other, or all of the Means aforementioned; with what Front can our Adversaries tell us that we have all the Spirit of God *within* us, teaching us all the *saving* Truths of the Christian Faith! * They may as soon persuade us, that we have the Light of the Sun *within* us, to exhibit to our View all the Objects of the visible Creation: For we can no more perceive *internally* such an

* If the Quakers say we have all of us this Inward Spiritual Teacher, but wilfully shut our Eyes against it, I answer, *First*, This is still to suppose we are sensible we have such an Inward Teacher, which is contrary to our Self-Experience.

Secondly, Is not our diligent Perusal and painful Study of the Holy Scriptures a thorough Confutation of this rash and uncharitable Assertion? For, if we are willing to learn the Will of God in such a comparatively long difficult and laborious Way, how much more willing should we be to learn it in the compendious and easy Way of Immediate Revelation?

an Immediate Inspiration as they talk of, than we can the Irradiation of that material Light the Sun. †

'Tis presum'd therefore, that from our own *Self-Experience* (than which there cannot be a more irrefragable Argument in Nature) the Doctrine of *Universal Immediate Inspiration* is False.

Fourthly, This Doctrine appears to be false, even from the Experience we have of the Quakers themselves. For if we take a View of this *illumin'd* People, as far as they fall under our Observation, we shall find, for all their high Boasts of an *Universal Teacher within them*, that a Quaker, to speak in the most favourable Terms, is no more skill'd in the Religion of the Gospel, than those who disclaim that Immediate Revelation they pretend to, and own no other Rule of Faith but the Bible. Nay, I am persuaded it will not be thought too strain'd an Hyperbole, if I apply to them, with regard to their Understanding in the Doctrines and Precepts of Jesus Christ, what was once said of the Ninevites in another Respect,

* If the Mind be as perceptive of the Impressions made immediately upon it by the Spirit, as of those conveyed to it by the Mediation of the Senses, we could no more avoid perceiving the Immediate Illumination of the Spirit, than that of the Sun when our Eyes are open. For the Quakers then to say we have all such an Immediate Light or Teacher within us, when we are experimentally assur'd we have not, is as foolish as if they should tell a Man he has the Light of the Sun within him, and may, in the darkest Night, see external Objects, if he will, as clearly as at Noon day.

spect, that *there are more than sixscore thousand of them that cannot discern betwixt their Right Hand and their Left.* JONAH 4. v. 11. At least, I appeal to all whose Opportunities and Judgments have enabled them to remark upon the *Religious Proficiencies* of this People, what vast Numbers of the rude and unletter'd Part of them are incapable of *giving a sound and scriptural Answer to those that ask them a Reason of the Hope that is in them,* PETER 3. v. 15. and require a Proof of the Articles of that Faith they profess. Let it be observed moreover, that the Quakers, as well as all other Sects of Christians, are generally greater Proficients in the Knowledge of Christianity, in Proportion to their greater Acquisitions of human Learning, and severer Study of the Holy Scriptures.

But Things could certainly never happen thus with the Quakers, if they were all immediately taught by the same infallible Spirit, as they pretend, all the Doctrines and Precepts of the Gospel; and that more fully and certainly than the Written Word can teach, For on Supposition of the Truth of *universal, perfect, immediate Inspiration*, they should all be alike knowing, not only in the weightier and absolutely necessary Evangelical Truths; but in every Thing that any way concerns the moral Improvement and Perfection of a Christian, or tends to adorn his Profession; not only *in whatsoever things are true, in what-*

soever Things are honest, in whatsoever things are just, in whatsoever Things are pure, but also in whatsoever Things are lovely, in whatsoever Things are of good Report, in whatsoever Things there is any Vertue or any Praise.—

Phil. 4. v. 8.— They should all of them be equal to a PETER or a PAUL; and as compleat Doctors in the School of Christ, tho' educated in a Wilderness, and unskill'd in the first Elements of Science, as if they had been brought up at the Feet of a Gamaliel, and had imbib'd all the Learning of a Century. Thus it was in fact with the Apostles. When they had once been *baptized with the Holy Ghost*, they were all of them instantly, or as occasion required, led into all necessary and edifying Gospel-Truths; and of poor illiterate Fishermen, Rusticks, and Mechanicks, became the sublimest Philosophers and Divines the World ever saw. *Where was then the Wise? Where was the Scribe? Where was the Disputer of this World? The Wisdom of the Wise was destroyed, and the Understanding of the prudent was brought to nought, 1 Cor. 1. v. 19, 20.* and the subtlest Adversaries among the Jews or Heathens were not able to gainsay nor resist the Mouth and Wisdom of the Apostles, LUKE 21. v. 15. when, under the Guidance and Inspiration of the Spirit, they proclaimed the *Excellency of the Knowledge of Christ Jesus. Phil. 3. v. 8.* And thus it would certainly be with the Quakers, if they were in Truth. so immediately inspired

inspired as they profess themselves to be. But, besides what has been before observed of the gross Ignorance of the vulgar and illiterate Part of this People, the *Writings* of their most eminent Apologists and Champions of their Cause, and the *Preachings* of their renowned Ministers are ample Confutations of the Doctrines under Consideration. As to their *Writings*, they contain so many Tenets contrary to the Gospel Revelation, and are so often contradictory to themselves, and to one another, that it is impossible they should have been dictated by the Spirit of Uniformity and Truth. And as to their *Preachings*, all that have ever had the Curiosity to hear them and were divested of Prejudice, will bear me witness how incredible it is, the *Preachers* should have been influenc'd and directed by the *immediate Impulse* of the Good Spirit. Many of them, especially of their Female Orators, are guilty of such ludicrous, not to say frantick, Gestures and Contortions of Body, such Throbbing, Whining, and Canting, in delivering their *Extempory Effusions*, and utter such wild, incoherent, unintelligible Jargon, that I could wish there were not too much Reason to say, they seem rather possess'd of the *raving* Spirit of a *Pythia*, or a *Sibyl*,* than to be actuated by

* VIRGIL (*Æneid*. lib. 6.) thus describes the *Cumaan Sibyl* in a Fit of Enthusiasm.

————— *Subito non vultus, non color unus*

————— *sed pectus anhelum*

Et rabie fera corda tument. ———

Again

by the calm Suggestions of that Heavenly Numen, who always inspir'd the *Enthusiast* with Sense and Truth, left him the free use of his Reason and natural Faculties, and never transported him beyond the Bounds of Gravity and Decorum, either in Action or Elocution. *The Spirits of the Prophets*, St. PAUL assures us, 1 Cor. 14. 42. are *subject to the Prophets*: that is, as Mr. LOCKE justly paraphraseth it, ' The Gifts of the Holy Ghost are not like the Possessions of the Heathen Priests, who are not Masters of the (*infernal*) Spirit that possesses them; but Christians, however filled with the Holy Ghost, are Masters of their own Actions, and speak or hold their Peace as they see Occasion, and are not hurried away by Compulsion.

By this Rule the *Montanists** of old were judged, and detected for Impostors. For EPIPHANIUS (*Hæres.* 48.) gives this Reason why this

Again, *At Phœbi nondum patiens immanis in antro
Racchatur Vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatigat
Ois rabidum.* —————

Again, *Horrendas canit ambages, antroq; remugit.*

* For the Information of the unlearned Reader. I shall note that the *Montanists* were so called from one *Montanus*, a Native of *Galatia* in the Greater *Phrygia*, who broach'd his Errors about the Middle of the second Century. — This blasphemous Wretch called himself the *Paraclete*, or *Holy Ghost*, (for the same Reason, I suppose, that some of the Quakers have called themselves the Christ, viz.) because he seem'd to himself to possess the Holy Ghost in Person, and without Measure; which he affirm'd the Apostles had only a very small Share of. He had two Female Friends, *Prisca* and

this Sect of *Enthusiasts* could be no true Prophets or divinely inspir'd, ' Because a true Prophet had always the free Use of his Reason and Faculties, and spoke from the Spirit of God with Consistency and Coherence of Discourse; but it was quite otherwise with the *Montanists*; they were always *quaking* both in Body and Mind, used no Consequence of Reason in Discourse, their Words had no proper Sense, but were dark, intricate and obscure.' --- ' An exact Description this, says the learned STILLINGFLEET, * of a late prevailing Sect among us, (meaning the Quakers) who have their Name from those Consternations they were wont to fall into, and whose Language carries as much Obscurity with it as any of the Followers of *Montanus* could wrap up theirs into.' And I am confident were the Extempory Rhapsodies of some of their inspired Preachers faithfully printed and exposed to publick View,

and *Maximilla*, his Prophetesses, whom he had seduc'd from their Husbands to ramble up and down the Country with him a Preaching. *Montanus* called the delirious Rants of these Women, the Oracles and Revelations of the Holy Spirit. His Followers too had their *Enthusiastick Dreams*, or *Inward Feelings and Openings*; which they gave greater Credit and readier Obedience to, than to the *Written Word* of God. The Heresy embrac'd by these Men infected almost all Asia. The Arch-Imposter himself, with his two infamous Prophetesses, instigated by the same Spirit that was the Author of their Revelations, all three hang'd themselves. I leave the Reader to make what Reflections he thinks proper upon this Account. --- Vid. *Danaum* ad xxvi Cap. *Augustin.* de Hæres.

* IRENICUM, Chap. 5.

View,* this great Prelate would appear to all impartial Judges to have spoke the very Truth.

Such is the *immediate Inspiration* of these *enlightened* Prophets! too manifestly the Effect of a heated and disorder'd Imagination, at least, if not of something worse.

Fifthly and lastly, The Doctrine of *immediate, universal Inspiration* is contradicted even by the Quakers own Practice, which, tho' no very good Argument indeed in Disproof of the Doctrine itself, yet incontestibly shews, either that they believe it to be false, or that they act absurdly and inconsistently with their own Principles. For to what purpose do they preach and teach in their Meetings publick Catechisms, and other Books of Instruction; and not only travel up and down our own Nation, but *compass Sea and Land to make Profelytes* to Christ, i. e. to their own Opinions? I say to what purpose all this Trouble and Pains, but to instruct those who they believe had no such all sufficient Teacher within them as the Holy Spirit? Or, if they do really believe the Doctrine of *universal, perfect, immediate Inspiration*, can any thing be more absurd and inconsistent therewith than such their Practice? What Occasion is there for, or what

*As a Specimen of what might be expected from such Extempory Effusions in Print, let any one peruse a Sermon of G. Fox's, preached in *Ireland*, and afterwards written by himself in his Journal, Vol. 2d, p. 127; which, after all the elaborate Castigations of Mr. PENN, betrays the Source from whence it sprung sufficiently.

what Advantage arising from *External* or *Ministerial* Teaching, if all Men have a perfect and alone adequate Rule of Faith from the Revelation of the Spirit *within* them? Consequently, what Occasion for any Gospel Ministers, when nothing can be taught anew, when all Men, as Moses wished of the Jews, *Numbers* 11. 29. are *Prophets and Teachers* themselves? Would it not be thought the highest Insolence, as well as a foolish and fruitless Officiousness, if I should with a great deal of Earnestness and Assiduity undertake to instruct a Man in any Art or Science, who was more certainly and more fully instructed therein beforehand by a Master of far superior Abilities? And is not the Case the very same with Regard to Christian Knowledge? In short then, if all Men be inspired by the Divine Spirit *within*, with the compleat Knowledge of a saving Christian Faith, all outward Teaching is vain, and Men have nothing more to do than to sit down and attentively listen to this Spiritual Guide, according to the Scheme of *Muggleton*, who in this Respect acted consistently with this Doctrine, and consequently was a truer Quaker than those I am now contending with. If it should be said, that those Persons may be won to embrace the Gospel Faith by the *outward* Teaching of its Ministers, who would not listen to the *Inspiration* of the Spirit *within* them; is not this to suppose the *outward* Word more powerful than the *inward*,

and to prefer the Ministry of *frail, fallible* Man, to the *all-sufficient* and *infallible* Revelations of God himself? Or if it be said, that the Spirit speaks by the true Gospel Ministers, and therefore 'tis the same thing as if he spoke immediately to the Mind itself, is not this still to make *Oral* and *Mediate* Teaching more effectual than, or, at least, supplemental to the *Inward* and *Immediate*? neither of which the Quakers should admit of, to be steady to their Opinion of the Spirit's *within* being the *primary and alone adequate Rule of Faith*, and the *all perfect* Teacher of every Gospel Truth whatever.

And now I hope I have sufficiently prov'd to you, that *Baptism with the Holy Ghost*, according to the true *Scripture* Sense thereof, consists in the *Extraordinary* or *Miraculous* Gifts of the Spirit; that these *Gifts* were entirely designed for the primitive State of the Church; and that they have in Fact all long since ceas'd, having never any of them, not excepting *Immediate Revelation* itself,* been administer'd for upwards of 1300 Years: The Result of all which is, that this *Baptism with the Holy Ghost* is not that Baptism which Our Saviour, in the Text, commanded the Apostles and their lawful Successors in the Ministry of the Gospel to administer to all Nations in discipling them to the Father, Son, and Holy Ghost. And this

* I suppose that *Immediate Revelation* of Gospel Truths ceas'd at the Close of the Apostolick Age; that is, upwards of 1600 Years ago.

this is the first Proposition I propos'd to prove.

I proceed, *Secondly*, to shew that this Baptism is the *Baptism with Water*.—But deferring this Part of my Undertaking to the next Opportunity, I shall draw two practical Inferences from what hath been said and conclude.

First, With regard to *Baptism with the Holy Ghost*, in general, Let us have a care that we be not impos'd upon by specious Names and the mere Sound of Words, to lay claim to what God never intended for us, to the open Neglect of that Duty he has expressly commanded us. This is the Rock to be avoided, and on which the Quakers have made Shipwreck of a Part of the Pure Evangelical Faith. For out of a false Imagination that *Baptism with the Holy Ghost* consists in the *sanctifying* and *saving* Gifts of the Spirit, they plead for the Observance of this Baptism alone, and renounce that of *Water* entirely, as if *this* was a mere outside insignificant Ceremony, and no Institution of the Gospel; and *that* the only valuable and true Christian Baptism. But you have heard their Error in Part. This *spiritual Baptism*, you have heard, is quite another thing to what the Quakers make it; that it was restrained to the primitive Times of the Church; that it was never appointed to purify Men's Hearts and reform their Manners; Nay, that Men might be very wicked, and, consequently, in a State of Damnation, at the very Time they were in the actual Possession and Exercise of it.

Let us therefore give up all Pretensions to this long since *obsolete* (tho' formerly, in some Respects, *most necessary*) *Baptism*, and stick to that of *Water*, which I shall hereafter prove was as much an Institution of *Christ* as the Ceremonies of the Law were Institutions of *Moses*.

Secondly, As to *Immediate Inspiration* in particular, that capital Error of our Adversaries, you have likewise heard that it was the peculiar Privilege of the first Publishers of the Gospel ; which was given, not to work in them all Righteousness, and make them good Christians, but to enable them to promulge the Truths of the Christian Religion more effectually, both as to *Speed*, *Fullness*, and *Certainty*. This they actually accomplish'd, & committed all those Truths to Writing, that they might be the staple and permanent Rule of Faith to all succeeding Generations. And therefore, since our Rule of Faith is to effectually exhibit-ed in the Holy Scriptures,* as there is now no Occasion for *Immediate Revelation*, so neither ought we to expect it. Let us all then have the greatest Caution, how we either attend to others who so confidently boast of being invested with this Gift, or of mistaking it in ourselves, for the Dictates of natural Reason, the Fervours of Passion, the Dreams of Fancy, or the Suggestions

* By the Scriptures being the compleat Rule of Faith I do not mean that in them every particular Point, both of Faith and Manners, is expressly set down but that where Particulars fail, there are so many general Directions, that from hence every Man may, by the right use of his Reason, easily deduce all those Particulars that any way concern him as a Christian.

gestions of evil Spirits. There is no doubt but if ever God should again see *Immediate Inspiration* necessary for his Servants, he could convey it to them with such strong and glaring Evidences of its Divinity, that they could not possibly mistake it for any Delusions whatever. On the other hand, I think it cannot be question'd, but that it often has been, and may, as often again, be confidently presum'd to be present in the Minds of Men, when, in truth, something else is there in the room of it. There is therefore the utmost Reason why Men should examine well the Origin of that *Enthusiasm* they suppose they feel upon their Minds, before they either submit to be led by it themselves, or have the Assurance to pass it upon the Publick for the Operation of the Holy Ghost.

What *Credentials* are requisite to gain Credit to a Prophet or Teacher that pretends to *Immediate Inspiration*, has been shewn before; and till such a one produces those Credentials, let us not hear him, but be contented to seek our Way to Heaven in the good old Road most plainly and amply chalk'd out to us in the Scriptures: A Road which the first and purest Ages of the Church trusted to alone for their Salvation. For after the Apostles and Evangelists had finish'd their ministry, and were taken hence, their Writings, in Conjunction with the doctrinal and moral Part of *Moses and the Prophets*, were ever esteemed by the best and most Orthodox Believers in those Ages, as the sacred

Code or Degeſt of the Laws of Chriſt, and the Standard whereby to try all Doctrines and Practices of Men. And let this ſacred *Depoſitum* of Evangelical Truths, the Scriptures, be our Guide to Happineſs as well as it was their's. For theſe Books, as our Adverſaries themſelves allow, have been tranſmitted down to us from the Ancient Fathers pure and uncorrupted as to the main and eſſential Parts : and tho' there may be ſome Paſſages *hard to be underſtood* ; yet they relate to ſuch Things, the Knowledge whereof doth not at all affect us ; or if it does, they are interpreted by other Paſſages, whoſe Senſe is clear and eaſy. So that to all who have but the common Reaſon of human Nature, and come to the Peruſal of the Holy Bible, with ſincere Intentions of knowing and practiſing their Duty, and proceed with but half as much Induſtry in their Search after *ſpiritual* Things, as the *Children of this World* uſually do after the perishing Things of the Earth, all the neceſſary Articles of Faith, and all the Rules of a Holy Life will be ſufficiently plain and comprehenſible : And, whiſt *Others, not enduring the ſound Doctrines* of the Scriptures, according to their own Luſts heap up to themſelves ſeducing Teachers,* with which this licentious Age ſo much abounds, and are Children toſt to and fro and carried about with every Wind of Enthuſiaſtical Doctrine,† ever learning and never able to come to the Knowledge of
the

* II TIM. 4. 3. — † EPH 4. 14.

*the Truth; * These, by the Light and Teaching of the Written Word, will go on from Knowledge to Knowledge, 'till they be perfect and thoroughly furnished to every good Work, and have embrac'd a Form of sound Words, † their Obedience to which will prove the firm Anchor and Consolation of their Souls in this Life, and their Eternal Glory in the next.—*

Now to God the Father, Son, and Holy Ghost, &c.

* II TIM. 3. 7. — † Vers. 17.

FINIS.



5 FEB 62



Discourse II.

M A T T. xxviii. 19.

Go ye, and teach (in the Original, disciple) all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,

AVING, in a former Discourse, proved to you, that the Baptism Our Saviour here orders his Apostles and their lawful Successors to administer in *discipling all Nations*, is not that which is in Scripture styled *Baptism with the Holy Ghost*, I proceed now to the

Second Head; which is, to prove that it is the *Baptism with Water*. The

First Argument that occurs to support this Proposition, arises from what, 'tis humbly conceived, was fully demonstrated before; namely, that the Baptism in the Text is not the Baptism with the Holy Ghost. For as all the Controversy turns upon this Question, whether the Baptism, in the Text, be the Baptism *with the Holy Ghost*, or *with Water*; if it be proved not to be the former, it must, by the most unavoidable Consequence, be the latter.

And upon this Argument alone might be safely trusted the Merits of the Cause I am now defending. But because I intend to discuss the Matter in Dispute as largely and clearly as the Text will allow, and thoroughly evince from thence, that *Water Baptism* is a Gospel Institution of perpetual Obligation ; I shall attempt,

Secondly, To shew that the Baptism Our Saviour, in the Text, commanded his Apostles to administer in *discipling all Nations*, was none other than the *Baptism with Water*, from the Consideration of the State of this Baptism at the Time that Command was issued out.

In order to give this Argument it's proper Scope, 'tis necessary to enquire, whether Our Saviour had not, previously to the Command in the Text, instituted Water Baptism, as a Rite of initiating Disciples into the Evangelical Covenant ? whether he had ever, for that purpose, either administered it himself, or, which amounts to the same Thing, by the Hands of his Apostles ? And lastly, if these Enquiries be resolv'd in the affirmative, whether sufficient Light can be obtained from Scripture, that Christ intended the Practice of Water Baptism, for the Purpose for which he originally instituted it, should continue in his Church, after his Ascension into Heaven, unto the End of the World ?

But before these Enquiries be entered into, it will be expedient to observe, that *Water Baptism* was a Religious Ordinance of very great

Anti-

Antiquity in the times of Our Saviour. Some, upon no unplaussible Grounds, trace the Institution of it several Centuries higher than the Establishment of the Mosaical Constitution, and remark an Instance of its Practice in the Patriarch JACOB. *Gen* 35. v. 2. Nay, the Waters of the Flood, which sustained the Ark, the Emblem of the Christian Church, seem to be esteemed by St PETER, as a Baptism figurative of that Water Baptism, which, as will be fully shewn hereafter, is one of the Principles upon which the Christian Church is founded. I. *Epist.* 3. v. 20, 21. But if it appears a Matter of Doubt whether or no this Rite is of so ancient a Date, St. PAUL however assures us, it is, at least, as old as MOSES: For he tells us, *I Cor.* 10. v. 2. that the whole Nation of the Jews was *baptized to Moses in the Cloud and in the Sea.** And tho' the Descendents of those Jews who were thus discipled unto MOSES, were not themselves also *personally* baptized with Water, because they reputed that Baptism of their Forefathers derived a Sanctity, or State of Purity, upon all their Posterity; yet they would not admit a Proselyte to their Law from among the Heathens, without Water Baptism, as is evident from the most approved Jewish Writers.†

'Tis

* 'The Apostle calls it Baptism. which is the initiatory Ceremony into both the Jewish and Christian Church; and the Cloud and the Sea being nothing but Water, are well suited to that typical Representation.——*Locke in Locum.*

† See WALL's *Introduc.* to his *Hist. of Inf. Baptism.*

'Tis, moreover, I think, highly probable, that the Jews had a current Opinion, that they themselves also should be *personally* baptized with Water by Christ ; as well from the Question they put to JOHN, *Why baptizest thou then, if thou be not the Christ ?* JOHN 1. v. 25, as from the Readiness many of them shew'd, both in being baptized by JOHN, *whilst they mused in their Hearts whether he were the Christ or no*, LUKE 3. v. 15, 16 ; and by CHRIST himself, when he actually became manifest among them. JOHN 3. v. 22.—4. v. 1. — However this be, 'tis certain *Water Baptism* was a Rite whereby the Jews were all *nationally* entered Disciples unto MOSES in their Passage out of *Egypt*, and which they oblig'd all those Heathens to submit to, who were willing to become Profelytes to the *Law* ; not reckoning them MOSES' Disciples, 'till they were *baptized*, as well as *circumcis'd*, and had offered a Sacrifice. And as in Our Saviour's Time the Scribes and Pharisees *compass'd Sea and Land to gain Profelytes* to the *Law*, MAT. 23. v. 15. and as JOHN too had received a Commission from Heaven, JOHN 1. v. 33, to practise the same Rite in receiving the Jews into his Dispensation, and had actually exercis'd it to a very large degree ; when therefore Our Saviour first entered upon his Divine Legation of publishing the *glad Tidings of Salvation*, Water Baptism was in common Use and well known in the Land of *Judæa*, the Place of his Residence and
Scene

Scene of his Ministry. And as the Kingdom he came to erect on Earth, was to consist of an outward and visible Society of Faithful Men, 'tis very congruous to think that some external Rite or Ceremony should be instituted to make Men Members of this visible Society; as hath been the universal Custom of all Societies, both Religious and Civil. And then, further, as *Washing with Water* was a Rite in practice for this Purpose, not only with the *Jews* and JOHN, but with the very *Heathens* too,* of whom the Church of Christ was principally to be compos'd; as it was a Rite as little operose, painful, dangerous and expensive, as any that could be devis'd; as it was equally adapted to both Sexes, and a most significant Symbol of the inward Sanctification of the Heart, so indispensibly necessary for qualifying a Man for becoming a true Member of the *moral* or *spiritual* Part of the Christian OEconomy;

* Apud Gentes etiam profanas usurpatum antiquitus fuit, ut qui initiari vellent, prius toto Corpore abluerentur; haud dubie eo ipso testantes propositum Innocentiae. — Nam ejus propositi ab iis Mystagogi exigebant, ut LAMBANUS docet & LAMPRIDIUS. — POOL Synops. ad MAT. 28, 29. — Where see the several ancient Authorities he quotes in proof of this Custom. — I shall add, that the Heathens were, moreover, generally accustomed to wash their Hands and whole Bodies too in Water, both to purify themselves for the more solemn Worship of their Gods, and also for the Lustration and Expiation of their Sins. And therefore Water Baptism was a Rite which the Heathens could have no Objection against, but would very readily submit to. — Vid. SPENCER de Leg. Heb. Lib. 3. — STILLINGFLEET's Irenicum, Part I. Chap 5. — CASAUBON's Comment on THEOPHRASTUS concerning Superstition; and others.

my; it seems the most suitable, and, on all Sides, the least exceptionable of any Ceremony whatever, for an initiatory Institution of the Gospel. — These Things premis'd, I come to the Enquiries above proposed.

The first Passage of Scripture that gives us any Light in these Matters, occurs JOHN 3. v. 3. where we find Our Blessed Lord declaring to *Nicodemus*, that *except a Man be born again*, i. e. as himself explains it in the 5th Verse, *except a Man be born of Water and of the Spirit, he cannot see, or enter into the Kingdom of God.* In order to understand the Purport of which Words, it must be first observed, that as the Jews looked upon the Gentiles, as in a State of Corruption and Iniquity, as *Aliens from the Commonwealth of Israel, and Strangers to the Covenants of Promise*, Eph. 2, v. 12; and would not admit any of them as Profelytes to the *Law*, 'till they were sanctified by Water-Baptism; so every such Profelyte, upon his Baptism, they accounted as one *new born* or *Regenerate*, and actually called him so; meaning by his *new Birth*, 'tis to be teared, rather his turning from *Heathenism* to *Jewism*, and renouncing all Relation to his Ethnick Kindred and Friends, than changing his Course of Life from Spiritual Pollution and Wickedness to Purity and Holiness; which the Washing with Water so lively represented, and which it was, no doubt, intended to represent in its original Institution. This Observation being made,

made, the Sense of Our Saviour's Words *except a Man be born again, or of Water and of the Spirit*, is very obvious. For to consider them along with the Context. *A certain Pharisee named Nicodemus, a Ruler of the Jews, came to Jesus by Night, and said unto him, Rabbi, we know that thou art a Teacher come from God; for no Man can do these Miracles that thou dost, except God be with him.* After such an Ingenious Acknowledgment of Christ's Heavenly Mission as this, we may well suppose this *Pharisee* interrogated Jesus what he was to do that he might become his Disciple, or a Member of the Kingdom of Heaven; and the Reply Jesus made him seems to signify as much; for he answered, *Verily, Verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* Nicodemus, either possibly forgetting the known Sense of his Country Phrase, *born again*; or probably being desirous of further Conference with Our Lord upon this Subject, to try more fully the Divinity of his Mission, affects to understand him as speaking of a *natural* or *literal* Regeneration; and therefore absurdly asks, *How can a Man be born when he is old, can he enter a second time into his Mother's Womb and be born?* Jesus willing to gratify the Pharisee's laudable Curiosity, and to teach him the true and full Signification of the *New Birth, or Regeneration*, required as a necessary Qualification for a Man's becoming his true Disciple, answered, *Verily, Verily,*

Verily, I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. Now, by being *born of Water*, which is one Part of the *new Birth*, Our Saviour unquestionably means being *baptized with Water*; for according to the Observation before made, the Jews called all those Proselytes unto the *Law* upon their being so baptized, *new born*, or *regenerate*; and here the Phrase is *born of Water*, which Our Saviour makes, in Part, explanative of the Phrase, *born again*; and *born again* is a Phrase of the same Import with *new born*. But the Error of the Jews was, that they denominated a Proselyte's *new Birth*, from the external or ceremonial Part, the mere Washing away the Filth of the Flesh only: Whereas one original Design of Water Baptism, even under the *Law*, was intended to signify, as it actually required of the Comers thereto, a Change of Manners; an Entering upon a new Life; a Purification of the Heart; *a putting off concerning the former Conversation, the Old Man, which is corrupt, according to the deceitful Lusts; and a being renewed in the Spirit of the Mind, and a putting on the New Man, which after God is created in Righteousness and true Holiness,* Eph. 4. v 22, 23, 24. For as under the Law an Observance of all the other Rites and Ceremonies was of no Account, but even an Abomination to God, except it was attended with inward Holiness, or Purity of Mind; so the

Baptism

Baptism of the Jews in the Cloud and in the Sea, especially as it was a federal Rite, must needs suppose a putting away, or being wash'd from their former Iniquities; a renouncing all Egyptian Idolatries and Corruptions, and serving God for the future, in Sincerity and true Amendment of Life. Thus much is also to be understood of the Baptism of JOHN. In order to fit Men for being worthy Subjects of it, 'twas required they should so repent of their former Sins as to *bring forth Fruits worthy of Repentance*. Upon which account 'tis called the *Baptism of Repentance*, *Acts 13 v 24*. And, because to all those who came to this Baptism with true Repentance, Pardon for all past Sins was thereby conveyed to them, it is therefore called the *Baptism of Repentance for the Remission of sins*, *LUKE 3. v. 3*. Water Baptism, therefore, under MOSES and JOHN, was no dumb insignificant Ceremony, whose sole Use and Worth consisted in the outward Performance or material Act; but its principal Excellency flow'd from that vertuous Disposition of Mind, that abandoning all Unrighteousness, and putting on True Holiness, requir'd of the Person to be baptized, and which the *Washing with Water* was designed to represent and perfect; and without which it had, for the present, no valuable or saving Effect at all. And this is the Thing Our Saviour insists on in the Description of that *new Birth* he required of all those who would enter into the Kingdom of God.

For after he had told *Nicodemus*, except a Man be born of *Water*, he adds, and of the *Spirit*, or he cannot enter into the *Kingdom of Heaven*. And because this Pharisee could not but know that to be born of *Water* which was the outward Part of the new Birth, signify'd to be baptized with *Water*, he speaks no more of it, but proceeds to explain that inward or spiritual Part of the new Birth, to which *Nicodemus* and his Brethren the Jews seem'd to be so great Strangers. *

The Quakers have construed the Passage now under Consideration, to make it support the *Baptism with the Holy Ghost* only; falsely supposing to be baptized with the *Holy Ghost*, and to be born of the *Spirit*, import the same Thing. But their Way of doing this, is so arbitrary and groundless, that if the same Rule should be constantly followed, upon as little Reason, in interpreting Scripture, the most express Commands of God would be quite evacuated and thrown aside. For they maintain that the Words *Water* and *Spirit* must be taken, by an *Hendiadis*, to mean the *Spirit* only, which has the purifying Efficacy of *Water*: And therefore to be born of *Water and of the Spirit*, is only to be born of the *Spirit*, which operates in working the moral Birth in the Soul of Man, as *Water* does in washing away the *Filth of the Flesh*, or in purifying the
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* For an exact Account of the New Birth, see WATERLAND's Discourse on *TITUS* 3. v. 4, 5.

outward Man. This Explanation they endeavour to justify, by observing, that the *Baptism with the Holy Ghost and with Fire* before treated on, must be taken to mean the *Baptism with the Holy Ghost* only; and that the Term *Fire* is here subjoined, purely to shew, that this Baptism operates like Fire, in purging the drossy Nature of Man, and burning up every Thing in him that is vile and sinful.*

Now

* The incomparable HOOKER, reasoning against some in his own Time, who, to serve an *Hypothesis* understood the Phrases *born of Water and of the Spirit* in that Sense, and defended it in that manner which the *Quakers* afterwards followed, thus argues. "I hold it for a most infallible Rule in Expositions of sacred Scripture, that where a *literal* Construction will stand, the farthest from the *Letter* is commonly the worst. There is nothing more dangerous than this licentious and deluding Art, which changeth the Meaning of Words, as Alchymie doth, or would do, the Substance of Metals; maketh any thing of what it listeth, and bringeth, in the end, all Truth to nothing. Or howsoever such voluntary Exercise of Wit might be born with otherwise; yet in Places which do usually serve, as this doth concerning *Regeneration by Water and the Holy Ghost*, to be alledged for Grounds and Principles, less is permitted. To hide the general Sense of Antiquity agreeing in the *literal* Interpretation, they cunningly affirm, that certain have taken those Words as meant of *material* Water, when they know that, of all the Ancients, not one is to be named, that ever did otherwise either expound or alledge the Place than as implying *external* Baptism.—Shall *that*, which hath always received this and no other Construction, be now disguised with a Toy of Novelty! Must we needs, at only the Shew of a critical Conceit, without any more Deliberation, utterly condemn them of Error which will not admit that *Fire*, in the Words of JOHN, is quenched with the Name of the *Holy Ghost*? or with the Name of *Spirit*, *Water* dried up in the Words of CHRIST? When the Letter of the Law hath two Things expressly specified, *Water* and *Spirit*; *Water* as a Duty required on our

Now in Confutation of this Reasoning of our Adversaries, I

First observe, that the Sense they put upon the Term *Fire* added to the Words *Baptism with the Holy Ghost*, is as arbitrary and groundless, as the Sense they put upon the Term *Water* in Our Saviour's Definition of the *New Birth*. For I shewed in my former Discourse, that the *Baptism with the Holy Ghost* did not at all consist in the *sanctifying*, but entirely in the *miraculous* Gifts of the Spirit; which Men might be endowed with and actually exercise, whilst they lived in great Wickedness. And therefore, if the Term *Fire*, in the Passage under Examination, is in any wise *exegetical* or explanatory of the *Baptism with the Holy Ghost*, it it must signify *Force, Rapidity, Illumination, and Heat*; which are natural Qualities of *elementary* Fire, and very aptly represent, ist, that divine *Energy* display'd in the Miracles wrought by

Parts, the *Spirit* as a Gift which God bestoweth, there is Danger in presuming so to interpret it, as if the Clause which concerneth ourselves were more than needed. We may by such rare Expositions attain perhaps, in the end, to be thought witty, but with ill Advice. — Finally, if at the time when that Baptism spoken of by JOHN, came to be really and truly performed by CHRIST himself, we find the Apostles that had been, as we are, before baptized, new baptized with the *Holy Ghost*; and in this their latter Baptism, as well a visible Descent of *Fire*, as a secret *miraculous* Infusion of the *Holy Spirit*: If in us he accomplish likewise the Heavenly Work of our *New Birth*, not with the *Spirit* alone, but with *Water* thereunto adjoined, since the faithfullest Expounders of his Words are his own Deeds, let that which his Hand hath manifestly wrought, declare what his Speech did doubtfully utter. ————— *Eccles. Polity, Page 257.*

by the Apostles; 2dly, that prodigious *Cele-
rity* wherewith the Gospel was propagated by
them thro' all the habitable Earth; 3dly, that
illustrious Manifestation of Evangelical Truths,
with which their Understandings were illumi-
nated, and which, thro' their Preaching, was a
Light to lighten both Jews and Gentiles; and
lastly, that flaming and irresistible *Zeal*, where-
with they were animated to publish the *glad
Tidings of Salvation*, in defiance of all the
Menaces, Persecutions and Tortures of their
most merciless Enemies.

But tho' this may be, and probably is, one
Reason why the Word *Fire* is added to *Bap-
tism with the Holy Ghost*, yet it is not the *only*
nor *primary* Reason. For as the *Baptism with
the Holy Ghost* was conferred in the visible Ap-
pearance of cloven Tongues like as of Fire,
Acts 2; so the Term *Fire* is without Doubt
primarily added to *Baptism with the Holy Ghost*,
to signify the *external Element* under which
the *extraordinary spiritual Baptism* was confer'd.

And now, if *Baptism with the Holy Ghost
and with Fire*, must be understood as a Mode of
Speech parallel to *born of Water and of the Spi-
rit*, it effectually establishes the Institution of
Water Baptism. For as the Words *Baptism
with the Holy Ghost* have the Term *Fire* sub-
joined, in order to shew both the *outward Ele-
ment* under which the Extraordinary Gifts of
the Spirit were conferred, and also the *Manner*
of their Operation; so *Water* is annex'd to *Spirit*
both

both to signify the Outward Element under which the *spiritual Birth* was finally effected; and also to shadow forth the Sanctification of the Inner Man, wrought by the secret Influence of the good Spirit.

Secondly, It may be concluded that the *Quakers'* Interpretation of the Phrase *born of Water*, is false, because it supposes, to say the least, a very gross Absurdity; namely, that Our Saviour intended not to be understood by, but to deceive, the Person to whom he was discoursing, in the most momentous Doctrine of *Regeneration*. *Nicodemus* had been used to consider *Regeneration* or the *New Birth*, as a being born of, or baptized with, Water only: Our Saviour instructs him that *Regeneration* consists in a being *born both of Water and of the Spirit*. If now Our Blessed Lord designed the Phrase *born of Water* should be taken in the *Quakers'* Sense, a Sense 'till then unheard of in the World, *Nicodemus* must inevitably have mistaken it, except an Explanation had been given along with it, which we do not find there was. But if he design'd to be understood by *Nicodemus*, in his Description of *Regeneration*, which cannot with any Colour of Probability be doubted, we must necessarily infer, that he did not innovate in the Use of the Words *born of Water*, but intended they should be taken in the Signification establish'd and current among his Countrymen the Jews, i. e. a being *baptized with Water*.

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Therefore to conclude this Head, Our Blessed Lord, by telling *Nicodemus*, that *except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, evidently declares, that he had even then instituted Water Baptism, as an Ordinance which he had determined should be submitted to by all Persons in every Age of the World, ere they could become his Disciples, or Members of that spiritual Kingdom he came into the World to establish.—The Expression is universal, *except a Man* (in the Original, *except any Person*) *be born of*, that is, baptized with, *Water, he cannot enter into the Kingdom of God*.

I go on now to enquire into the Practice of Our Saviour or his Apostles, previous to the Command in the Text.

Before this Conference with *Nicodemus*, Our Saviour had made a considerable Number of Disciples, but it is not left upon Record in Scripture, whether he *baptized* them or no. Nevertheless, his declaring to *Nicodemus*, in the manner we have shewn, the Necessity of *Water Baptism* to all those who would become his Disciples, affords us a strong Presumption that he actually had so *baptized* them. But however this be, 'tis certain that very shortly after this Conference *came Jesus and his Disciples into the Land of Judaea, and that there he tarried with them and baptized*; JOHN 3. v. 22. That the Baptism here said to have been administered by Our Saviour, was with *Water*, the

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Quakers themselves allow: And that he administer'd it in making Disciples to *Himself*, and not to JOHN, which is the only Thing to be contested, is manifest,

First, From the known Use of this Rite, both among the *Jews* and with JOHN, from whom Christ took it, which was for entering Disciples into their respective Dispensations: consequently, by Analogy, no Reason appearing to the contrary, 'twas used by Christ too for the Purpose of initiating Disciples to *Himself*, or into that Religion which he had then begun to promulge to the World, in Contradistinction both to the *Law* and JOHN.

Secondly, It is of this very *Baptizing* the Evangelist speaks in the 1st Verse of the following Chapter, where we are told, that *when the Lord knew how the Pharisees had heard that Jesus made and baptized more Disciples than JOHN, he left Judæa*: where the Phrase *he made and baptized*, is either pleonastical, signifying *he baptized* only; and then it corresponds with what the Evangelist had said in the preceeding Chapter, Verse 22; viz. *Jesus came into the Land of Judæa --- and there baptized*; or else the Word *baptized* is explanative of the *Manner* how *Jesus made* Disciples; conformable to which Mode of Speech are these Words of my Text, *disciple all Nations, baptizing them*; i. e. as our Adversaries themselves do grant, make them Disciples by *baptizing them*. And that CHRIST's thus baptizing with
Water

Water was to make Disciples to *himself*, and not to JOHN, cannot be doubted, if we consider that as JOHN was only the *Harbinger*, to *prepare the Way of the Lord*; therefore when the Lord was come in Person, and reveal'd to the World, and had begun to set up his own Dispensation, the *Baptism* or Ministration of JOHN ceas'd of Course, wherever JESUS and his Doctrines were known and embraced. Accordingly before this there is a plain intended Distinction betwixt the *Baptist's* Disciples and *Christ's*,* which there would have been no Reason for, if CHRIST had baptized Disciples to JOHN, and not to *himself*. And, after Christ's Ascension, besides that the Distinction aforesaid was still kept up, those who had been baptized by JOHN were re-baptized with Water and made Disciples unto Christ. *Acts 19. v. 5.*

Thirdly, What will put this Matter out of all Controversy is the Evidence of JOHN himself, For a *Question* or Dispute having arisen betwixt some of his Disciples and the Jews, about *Purification*, or Water Baptism; (and, as appears from what follows about that Water Baptism administred by Christ) *they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, i. e. Christ, behold the same baptizeth, and all Men come unto him.* JOHN 3. 26. By which Information, and the Reply made to it, it seems these Disciples doubted about the

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* Compare JOHN 1. v. 35, &c. with Ch. 2. v. 2, 11, 12, 14.

Authority which Jesus had to baptize, and wanted to have their Master's Judgment about it, and whether they should submit to his Baptism or no. *John answered and said, a Man can receive, or take upon himself, nothing, except it be given him from Heaven.* v. 27. hereby plainly asserting the Authority Jesus had to baptize: And in order to shew his Disciples the Necessity of their becoming the Disciples of Christ also, and of submitting to his Baptism, as they had seen others do beyond Jordan, and not resting ultimately in his own Dispensation, as if He himself were the CHRIST, he says, *Ye yourselves bear me Witness that I said I am not the Christ, but am sent before him, viz to prepare Men for believing in Him when he should appear, and listing themselves his Disciples by Water Baptism.* This Doctrine he illustrates by the Similitude following; *He that hath the Bride, i. e. the Church to be gathered out of all Nations, is the Bridegroom, Jesus Christ the Head of the Church; but the Friend, or Paranympus of the Bridegroom, which is all the Honour I dare pretend to, which standeth and heareth him, as I do now by your Report, rejoiceth greatly because of (Christ's) the Bridegroom's Voice: this my Joy therefore is fulfilled.* Which is as if he said, I am so far from repining at the News you bring me that *Jesus baptizeth and all Men come unto him, and enter themselves his Disciples by Baptism, as if my Reputation or Ministry was* there-

thereby injured, that in this very thing *is my Joy fulfilled*; because I find my Ministration has taken Effect: For as Christ is the supreme Head, the everlasting King and Governor of the Church, and I no more than his Forerunner to prepare the World for his Reception; therefore as the World has begun in such great Numbers to embrace His Baptism, my Office, having generally obtained it's End, is of course upon the Decline: *He must now increase and I decrease.* These last Words of the *Baptist*, by the most palpable Perversion any Text is capable of, are employed by the Quakers to destroy that Baptism which they solidly establish. They argue thus. CHRIST *must increase*, says JOHN, therefore his Baptism *with the Holy Ghost* must *increase* or come into use; *but I must decrease*; therefore JOHN'S Baptism with *Water* must *decrease* or go out of use: Whereas, not to take any Notice of what hath been formerly discours'd on *Baptism with the Holy Ghost*, JOHN is here evidently speaking of CHRIST'S *encreasing* particularly with Respect to his *baptizing with Water*: For it was upon the very Occasion of his own Disciples questioning the Authority JESUS had to *baptize with Water*, that JOHN affirms, CHRIST *must increase and himself decrease*. And tho' it is true that *Water Baptism*, as far as it was a Rite of *Initiation* into JOHN'S Dispensation was to *decrease*; yet as Our Blessed Lord had adopted it for a Rite of *Initiation* into that *Covenant*

of *Grace* of which he was the *Mediator*, it was to *intrease* and become more and more in use, as the Increase of Believers gave occasion for it.

We have here then the Suffrage of as *great a Prophet as any that were ever before him born of Women*, LUKE 7. v. 28, that Christ should baptize all those who would become his Disciples with *Water*; which, 'tis hoped is an Argument in Defence of this Holy Institution, which all the low Sophisms and groundless Cavils of our Adversaries will never be able to shake.

It is hardly worth while to observe, that the Quakers object against what hath been said in Proof of Christ's practising *Water Baptism*, that the Evangelist tells us, JOHN 4. v. 2 *Jesus himself baptized not, but his Disciples*, --- as if his Disciples baptized not by his Command! For,

First, It is absurd to imagine the Apostles should, of their own Heads, practise Water Baptism in initiating Disciples to Christ, and that in his Presence, without being authorized by him so to do.

Secondly, The Evangelist, when he said, in the preceding Chapter, v. 22, that *Jesus baptized in the Land of Judæa*, and knew at the same time that Jesus himself, with his own Hands, *baptized not*, certainly meant, that he *baptized* however by the Ministry of his Apostles, or that they *baptized* by his Commission. For upon what other Interpretation can the

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Evangelist be made to speak with any manner of Propriety, or clear'd of Self-Contradiction? He affirmed in one Place, *Jesus did baptize*, in another, that *he did not*; and in both Places he is speaking of the same *Baptizing*. But the Evangelist could not err in this Matter; therefore when 'tis said, *Jesus did not baptize*, 'tis meant, he did not baptize, himself, or with his own Hands; and when *he did baptize*, that this was done by the Ministration of the Apostles, upon his Prescription or Command: And if it be allowed that the Apostles *baptized* by Vertue of their Lord's Command, is it not the very same to all Intents, as if Christ had *baptized*, himself, with his own Hands? For who is there so ignorant as not to know, that a Prince or Master is, with the strictest Propriety, said to do that which his Subjects or Servants do by his Orders? *

This then was the State of Water Baptism at the Time the Command in the Text was given out: It was in common Use both with the Jews and JOHN, and the very Heathens too, in admitting Profelytes into their respective

* Dicuntur homines in sacrâ Scripturâ id facere quod alii ex ipsorum præscripto faciunt. — Sic Pharaonis Filia *educavit* Moysen; *Acta* 7. v. 21. — Solomon *edificavit* Templum, &c. *I. Reg.* 6. v. 2. — David *abstulit* hastam, &c. nempe per Abisai manus, *I. SAM.* 26. v. 11, 12. — Rex Juda *legit*, *II. Reg.* 22. v. 16. i. e. per alios. — *POOL. Synops. Criticor. ad JOHAN.* 3. v. 22. — And again upon the same Place in Dispute. — Etsi non Christus baptizaret ipse, Christi tamen Baptismus vocatus erat. — Sic dicimus, Imperator *proposuit* Edictum, Præfectus *Fustibus cecidit*; & semper is dicitur facere cui præministratur. — TERTUL. *Lib. de Baptismo.*

tive Religions; upon which, and several other Accounts before taken Notice of, it seemed the most suitable of any Ceremony whatever, for a Rite of Initiation into the Evangelical Covenant or Church of Christ; which, as it was to consist of an outward Society of Faithful Men, required some external Form or Ceremony to make Men Members of it, as much as any Society, Civil or Religious, that ever subsisted in the World. And accordingly we find, that JESUS had, in Fact, long before adopted *Water Baptism* for the Purpose just mentioned: For he had declared to *Nicodemus*, that *except a Man be born of, or baptized with, Water, he cannot enter into the Kingdom of God*; hereby plainly asserting the Necessity of submitting to this positive Ordinance, to all who would become Christians; and that without Limitation to Age or Sex, Persons, or Times. And in pursuance of what he had asserted, St. JOHN acquaints us that he actually administered Water Baptism in making Disciples to Himself; not indeed with his own Hands, but, what is virtually the same, by the Ministry of his Apostles. And the *Baptist* too, upon the very Occasion of his being told that JESUS *baptized* Disciples with Water, affirms, that *he must increase* in this Respect, or go on to make more and more Disciples by the same Baptism. All which Considerations taken together, I must presume to say, amount to as strong a Proof that JESUS had already, previously to the Com-
mand

mand in the Text, instituted *Water Baptism*, and that too for a perpetual Ordinance in his Church, as if the exprefs Words of the Institution had been left upon Record. And now, as this was the State of *Water Baptism* at the Time the Command in the Text was issued out to the Apostles of *baptizing all Nations*, can any thing be more probable, can any thing be more certain, than that this *Baptizing* was to be with *Water*? *Water Baptism*, we have seen, had been long before instituted by Our Saviour for the Purpose of making Disciples to himself. The Apostles had all along practised this Baptism for that Purpose, and had never practis'd any other Baptism in a religious Use; and now they are commanded to disciple all Nations, by *baptizing them in the Name of Father, Son, and Holy Ghost*, which, as shall be shewn by and by, is the same as *baptizing in the Name of Christ* alone: Can there then be a juster or more necessary Conclusion, than that the Baptism in the Text, is the *Baptism with Water*, and no other? Our Saviour's commanding the Apostles to *baptize* in making Disciples to the *Holy Trinity*, is no more than bidding them do as they had done; only the Exercise of their Commission is here enlarged: For, instead of confining their *Baptizing* to the *Jews* and Land of *Judea*, they are ordered to *baptize all Nations*, both *Jews* and *Gentiles*. But had Our Blessed Lord intended his Apostles should under-

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stand him at this Time as ordering them to administer the perfectly * *new* and *figurative* Baptism of the *Holy Ghost*, according to the Quakers, 'tis absolutely necessary he should have told them so in plain Terms, and without a *Figure*, to prevent their mistaking him. To *baptize*, in the *literal* Sense, is to *wash with Water*, and in the Text 'tis only said, *Go and baptize*, without mentioning the Matter with which they were to *baptize*: It is therefore utterly unreasonable, and against all the Rules of true Criticism, to understand Our Saviour as commanding his Apostles to *baptize* with any thing, but *literal, material, elementary Water*.†

A *Third* Argument that the Baptism in the Text is the Baptism with *Water*, and not with the *Holy Ghost*, shall be drawn from the Consideration of the *End* for which it was here ap-

* In calling the Baptism with the *Holy Ghost* perfectly *new*, I am not to be understood, as if it were meant, that the *Gifts* of the *Holy Ghost* in which that Baptism consisted, were never before given, but that their being given was never before call'd *Baptism with the Holy Ghost*, which is enough for my Purpose.

† 'Tis a receiv'd and sure Rule in interpreting Scripture, or any other Book, *not to depart from the literal Meaning of the Text, except some urgent Necessity force us thereto*. But no Necessity whatever forces us to go from the *literal* Meaning of the Word *baptizing* in the Text, which is, *Washing with Water*. Therefore the Baptism in the Text is *Water Baptism* and none other.

BARCLAY (Apol. Prop. 12. Sec. 8.) makes use of the afore-said Rule in explaining this Text; but either by the most egregious Blunder, or most barefac'd Wickedness any Man can be guilty of, he makes the *figurative* Baptism of the *Holy Ghost* to be the *literal* Baptism here spoken of.

appointed, and the *subsequent Practice* of the Apostles.

For if it appears that it was appointed for the Purpose of *discipling* the World to the Father, Son, and Holy Ghost, and that the Apostles, in their *subsequent Practice*, constantly made Use of *Water Baptism* for that Purpose, we have then an infallible Proof that the Baptism in the Text is that of *Water*.

Now that the End for which this Baptism was appointed, was the *Discipling* all Nations to the Holy Trinity, is very evident from the Words of the Text. *Go and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

For, *First*, The Word *baptizing* signifies *by baptizing*, as the Quakers readily allow; and then the Case is clear, that *this Baptism* was ordained for *making Disciples*.

Secondly, The Phrase *baptizing in the Name of Father, Son, and Holy Ghost* signifies *making Disciples* to Father, Son, and Holy Ghost, This I shall attempt to demonstrate by observing,

First, That to *baptize into* or *unto* any Person, and to *baptize in* or *into* his Name, are Scripture Expressions of the same Import. Thus, to be *baptized into* or *unto* MOSES, means to be *baptized in* or *into* the Name of MOSES, I. Cor. 10. v 2. And *baptized into* or *unto* JESUS CHRIST, Rom. 6. v 3, Gal. 3. v 27. is expressed in other Places by, *baptized in* or

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into the Name of JESUS CHRIST, *Acts 2. v 38.*

— Ch. 10. v 48. — Ch. 19. v. 5.

Secondly, That to be *baptized into* or *unto* a Person, *in* or *into* his Name, signifies the being made Disciples to that Person by *Baptism*.* So to be *baptized unto Moses*, is to be initiated into the *Mosaical* Constitution, or made *MOSES*' Disciples. For the Words *baptized unto Moses*, will bear no other Interpretation but this, or what is equivalent to it; † and consequently, to be *baptized into Jesus Christ*, or *into his Name*, cannot, without a manifest Violence to Scripture, be taken to mean any thing else than being *sealed Professors* of Faith in CHRIST, or *inaugurated his Disciples* by *Baptism*.

A Passage in St. PAUL's First Epistle to the *Corinthians*, Ch. 1. v. 13, will ascertain beyond dispute, this Sense which all Interpreters unanimously put upon the Words *baptized in the Name Christ*.

The Apostle having been informed, that some of the *Corinthians* had fallen into Parties and Animosities upon account of the different

* *Eis* properly signifies *into*: So the French translate it here: The Ph. ale *baptisheenai eis*, to be baptized into any one's Name, or into any one, is solemnly, by that Ceremony, to enter himself a Disciple of him into whose Name he is baptized, with Profession to receive his Doctrine and Rules, and submit to his Authority: A very good Argument here why they should be called by no Man's Name but CHRIST's. — LOCKE's Note on the Place. — See also Dr. CLARK's Sermon (Vol. 4.) on I. Cor. 1. v. 13.

† Vid. POOL Synops. in Locum.

ferent Ministers by whom they had been respectively *baptized*, as if they had been the Disciples of him *by* whom, rather than *to* whom, they had been *baptized*; The Apostle, I say, having heard this, endeavours to rectify their Errors, and heal their Contentions, by pointing out to them the one, common, sole Lord and Master of them all, that is, JESUS CHRIST, whose Disciples only they ought all to have reckoned themselves, as having been all *baptized* in *his* Name only, and not in the Names of *those* who were no more than *ministering* Servants to Christ, in discipling all Nations to Him, the Head and Saviour of the Church. These are the Apostle's Words: *Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the Name of Paul?* To illustrate which Reasoning, and set the Argument I am upon in the clearest Light, I shall observe again, that it was the Fault of these *Corinthians*, that they fallily and uncharitably distinguished themselves by the Names of *those* by whom they had been *baptized* into the Christian Faith; some styling themselves *of Paul*, that is the Followers or *Disciples* of *Paul*, (for the Original will bear no other Signification) and some of *Apollos*, and some of *Cephas*, and some stuck to the true Denomination of Believers, and said, we are *of Christ*. Upon the pernicious and un-

Christian Distinction of those who reckoned themselves the *Sectaries* of those Ministers by whom they had been baptized, and to lead them to their True and only Master; the Apostle asks, *Is Christ divided?* Is Christ's Authority or Lordship distributed among his Ministers, so that each has a Title to make Disciples to Himself? No, that cannot be. ---- And the Reason why this could not be, he suggests in the next Question, *Was Paul*, or any other Minister, *crucified for you?* meaning, that as it was Christ alone that was *crucified* for them, having redeemed them to himself at the Price of his Blood, so he alone had the Prerogative of making them Disciples to himself: And in the next Question, *or were you baptized in the Name of Paul?* he puts them in mind of the actual Engagement they had all entered into by *Baptism*, of being the Disciples of Christ alone. For as he manifestly insinuates, that they had not been *baptized into the Name of Paul*, nor of any other Minister, but into the Name of some Person else; therefore his Disciples they all were, into whose Name they had all actually and solely been baptized; and that was none other than Christ himself, as the Scope of the Apostle's Question and Argumentation evidently declares: And from hence then it is incontestably proved, that *to baptize in the Name of a Person*, signifies in Scripture, *to make Disciples to that Person by Baptism*: And consequently, that *to baptize*

baptize in the Name of Father, Son, and Holy Ghost, according to the command in the Text, is to make Disciples to Father, Son, and Holy Ghost.

Let us now enquire into the *Practice* of the *Apostles* in *discipling all Nations to the Blessed Trinity*, subsequent to this Command.

But, *first*, a Difficulty must be resolved at which our Adversaries stumble, and from whence they raise an Objection against the Apostolical Practice of *baptizing with Water*; as if it was not founded upon the Command in the Text. For they observe, that this Command was to baptize in the Name of the Trinity; but we find the Apostles baptizing with Water in no other Name than that of Jesus only; consequently, that when the Apostles baptized in the Name of Jesus only, they did not practise the Baptism which Our Lord ordered them to administer in the Name of the *Trinity*; for this they suppose to be the *Baptism with the Holy Ghost*. *

Now, to clear this Difficulty and remove the Quakers' Objection, I observe, that when it is said that the Apostles *baptized in the Name* of

* This Objection of the Quakers, if it should happen to be of any moment, proves a great deal too much for them; it holding much more forcibly against the Apostles practising the *Baptism with the Holy Ghost* in Obedience to the Command in the Text than the *Baptism with Water*: For we not only never find the Apostles practising the *Baptism with the Holy Ghost* in the Name of the Trinity, but never so much as in the Name of the Holy Ghost only. — Thus notable are the Quakers in ruining their own Principles, whilst they unskillfully attack our's!

of JESUS, it is to be understood, that they *baptized* in the Form prescribed by Our Saviour in the Text, viz. in the Name of the *Trinity*.

--- The Reason of this is,

First, Because, as the Father, Son, and Holy Ghost are conjunct Authors of that Scheme of Salvation, which the Apostles were to preach to the World, and into which they were to receive Profelytes by Baptism; therefore, tho' this Baptism was ordered to be administered in the Name of the whole Trinity, and this Order was no Doubt religiously observ'd, yet in relating the Practice of the Apostles in this Case, the inspir'd Penmen might, by a very proper Compendium, mention only the Name of *Christ* into which they *baptized*; because it would be necessarily understood, that they *baptized* likewise, at the same Time, in the Name of the *Father* and the *Holy Ghost* * This abbreviate manner of Expression is allowed in other Authors; and in the Scriptures themselves nothing is more common. --- Thus, the Word *Faith* is often used to signify the whole Complex of Christianity, by which we are saved, *Rom. 3 v. 28. Eph. 2. v. 8.* Whereas, in its Original Meaning, it signifies no more than an *Assent* of the Mind to the Gospel Truths; which, without sincere *Obedience*

* Non excludit Patrem & Spiritum Sanctum, quia illos Judæi agnoverunt; sed Christum tantaxat nominat, quippe quem nondum agnoverunt. — Pool Synops. ad *Acta* 2. v. 38. Again, ad *Acta* 10. v. 48. Ex Nomine Christi tacite intelligitur, & qui unxit, *Pater, & Spiritus*, quo unctus est.

ence to both the moral and positive Precepts of the Gospel, will not save Men. JAMES 2. v. 24.

To come nearer to my Purpose,—— Salvation is often promis'd to those that believe in Jesus Christ, *Acts* 16. v. 31. JOHN 6. v. 40, 47. But to believe in the Father and the Holy Ghost is as necessary to Salvation as to believe in the Lord JESUS: Consequently, when Salvation is promised to those that believe in the Lord JESUS, it must necessarily be understood that they should believe in the Father and Holy Ghost also.

Analogous to this Mode of speaking is the Phrase in Debate. To baptize in the Name of JESUS is to make Disciples to JESUS; but it is as necessary to Salvation, that Men become Disciples to the Father and Spirit, as to JESUS or the Son; therefore, when the Apostles are in Scripture said to have *baptized* in the Name of the *Son*, it must needs hereby be meant, that they *baptized* in the Name of the *Father* and *Holy Ghost* also; or in that Form prescribed in the Text.

And this is the Sense the venerable Fathers of the First and Second Centuries next succeeding the Apostles (and who therefore are the best moral Evidence what the Apostolical Practice of *baptizing* was) put upon the Words *baptize in the Name of Jesus*. They thought it essentially necessary in administering *Water Baptism*, that it was done *in the Name of the whole Trinity*; and therefore judged that

that Baptism *null*, which was given only in the Name, either of *one* or of *two* Persons of the Sacred *Trinity*. In Defence of this Opinion they pleaded the Prescription of Our Saviour in the Text, and the subsequent Practice of the Apostles; and ordered those Ministers to be deposed, and even excommunicated, who presumed to *baptize* in any other Form than in the Name of the *Triune* GOD. And when it was urged upon them by certain Hereticks, that the Apostles are in several Places of Scripture said to have *baptized* in the Name of the Lord *Jesus* only; they replied, that 'ho' the Name of *Jesus* is in all those Places only mentioned, yet the *whole Trinity* is meant.*

A most Learned and Judicious Author,* than whom perhaps no Man that ever liv'd was more thoroughly acquainted with the *Fathers*, tells us, that among all the primitive Writers, (meaning the Orthodox) he had never met with any but Two that plainly and directly approv'd of any *other Form* of Water Baptism, than that which was appointed in the Text. These were *Ursinus*, an *African* Monk, and the famous *St. Ambrose*; who, tho' they both agreed that *Baptism* ought rather to be administer'd according to Christ's Institution, in the express *Name of Father, Son, and Holy Ghost*; yet thought that *Baptism* valid enough, which was given in the *Name of the Son* only; because they concluded

ed that whatever was done *expressly* in the Name of *one* Person of the undivided *Three*, was done *implicitly* in the Name of *All*.—Whether this Opinion can be justify'd, I am not concern'd to shew; but it seems it was contrary to the general Voice of ancient Writers, and the Practice of the sound Catholick Church.

Secondly, As the Baptism in the Text, appointed by Our Saviour for *discipling all Nations*, was commanded to be administred by his Apostles *in the name of the Holy Trinity*; if therefore we are told in Scripture, that they *discipled the Nations*, by *baptizing them in the Name of Jesus* only; it must be concluded, either that they disobeyed Our Saviour's Command, which is utterly incredible; or that when they are said to have baptized in the Name of *Jesus*, they actually baptized in the Name of the *Trinity*, according to their Lord's Command.

I come now to examine the *Practice of the Apostles* in Regard to Baptism; or with what *Form* of Baptism they discipld the Nations. And here it will be proved beyond all possible Doubt, that the universal Practice of the Apostles in discipling the Nations, was by baptizing them in the Name of Jesus Christ, i. e. in the Name of the Trinity, as was just now shewn. The

First Passage of Scripture in Proof of this Point, occurs *Acts 2. v 38*: where we find,

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that,

that, when by a Sermon of St. PETER's, preached in Demonstration that JESUS, whom the Jews had crucified, *was both Lord and Christ*, a great Number of these Jews were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles; Men and Brethren, *what shall we do?* Peter answered and said, *Repent and be baptized every one of you in the Name of Christ, for the Remission of Sins* --- And we are told, v. 41, that *they that gladly received his Word*, i. e. they that sincerely believed PETER's Testimony concerning Christ, *were baptized*; baptized into the Name of Christ, as PETER had commanded they should, and thereby made his Disciples. A

Second Instance of the Apostolical Practice we meet with *Acts* 8. In the 5th Verse, 'tis said, * Philip, the Deacon, *went down to the City of Samaria, and preached Christ*, and, v. 12. that *when they believed Philip preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized both Men and Women*; and that *in the name of the Lord Jesus*, as the 16th Verse declares. A

Third Instance is that of ANANIAS his baptizing SAUL, afterwards PAUL. recorded in the following Chapter of the *Acts*. This ANANIAS, being directed of God in a Vision, went to

* Tho' PHILIP was not one of the Twelve Apostles, yet I suppose it will not be deny'd but that he had as good Authority for baptizing in the Name of the Lord Jesus, as any of the Twelve. And what he did in this Case, is a sure Rule to judge of the Apostolical Practice in the same.

to SAUL (who had been smitten with Blindness in his Journey to *Damascus*, where he now was) and putting his Hands on him said, *Brother Saul, the Lord, even Jesus that appeared unto thee in the Way as thou camest, hath sent me that thou mightest receive thy Sight, and be filled with the Holy Ghost. And immediately there fell from his Eyes as it had been Scales; and he received Sight forthwith, and was baptized.*

As 'tis only here said, *Saul was baptized*, without any Mention of the Form of that *Baptism*, the Question is whether he was baptized in the name of *Jesus*, or otherwise? But this St. PAUL himself will resolve in the Account he gives of his Conversion, *Acts 22. v. 16*, where he represents ANANIAS speaking to him thus: *And now why tarriest thou? Arise and be baptized and wash away thy Sins, calling on the Name of the Lord.* Now that the Baptism ANANIAS here ordered PAUL to submit to, was that which the Apostles are said to have administer'd in the Name of the Lord *Jesus*, is evident,

First, Because to this Baptism the *Washing away*, or Remission, of Sins is annexed. *Be baptized and wash away thy sins.* And that Remission of Sins was annex'd to the Baptism in the Name of the Lord *Jesus*, is plain from the Passage before cited, *Acts 2 v 38.* *Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.*

Secondly, This Baptism was to be administered in making PAUL a Disciple of Christ, for which the Baptism *in the Name of Christ* was appointed. *Be baptized, saith ANANIAS, calling on the Name of the Lord.* For, *to call on the Name of the Lord*, is, in the Gospel Language, *to be a Disciple of the Lord*, i. e. of Jesus Christ. Thus, when 'tis said, *whosoever shall call on the name of the Lord shall be saved*, *Acts 2. v. 21. Rom. 10. v. 13.* 'tis meant, whosoever shall be a Disciple of the Lord shall be saved. And, *Acts 9. v. 14, to bind all that call on thy (Christ's) Name*, signifies, to put in Chains all that profess themselves Christ's Disciples. And again, at the 21st Verse, *to destroy them that call on this, i. e. Christ's, Name at Jerusalem*, can bear no other Sense than, to destroy all that are Christ's Disciples at Jerusalem. Consequently, when ANANIAS ordered PAUL to be *baptized, calling (or, and to call) on the Name of the Lord*, he bad him enter himself a Disciple of the Lord, by being baptized in his Name.

To these three Instances of the universal Apostolical Practice recorded by the Author of the *Acts*, I shall add the Evidence of St. PAUL himself.-- Writing to the *Galatians*, Ch. 3. v. 26, he says, *As many of you as have been baptized into Christ, i. e. into his Name, have put on Christ.* What the putting on of Christ means, is explained in the next Verse. *There is neither Jew nor Gentile, there is neither Bond nor Free,*
there

there es neither Male nor Female ; for ye are all one in Christ Jesus : that is, all both Jews and Gentiles Bond and Free, Male and Female, having put on Christ by being baptized in his Name, are become one united Body in Christ Jesus ; all Distinctions of Religion, State of Life, and Sex, being lost in the single Denomination of Christians, or Disciples of Christ. The Apostle goes on : And if ye are Christ's, (if by being baptized in the Name of Christ, ye put him on, or become entirely his Disciples) then are ye Abraham's Seed, and Heirs according to the Promise Now, as by being baptized into, or, in the Name of Christ, Men put him on, became the Seed of Abraham, and Heirs according to the Promise, which are Privileges common to all Believers, it must needs follow, that it was the universal Practice of the Apostles to baptize Believers in the name of Christ. — Again

The same Apostle in his Epistle to the *Romans*, Ch. 6 v 2, saith, *Know you not that so many of us as were baptized into, i. e. in the Name of Jesus Christ, were baptized into his Death ?* Now that to be baptized into *Jesus Christ* was the Duty of all Believers in general, as well as of those particular *Romans* to whom the Apostle is speaking, and consequently that to baptize in this Form was the universal Practice of the Apostles, is vident from the Obligations here said to be laid upon Believers by their being so baptized, and the Privileges thereby conferred upon them.

First,

First, By this Baptism, *Believers* not only entered themselves the Disciples of Christ, and promis'd to obey the Gospel Religion, *in general*; but made moreover a solemn Profession of their Belief in that fundamental Article, *the meritorious Death of Christ*, in particular: for so the Phrase, *baptized into Christ's Death*, most properly signifies.

Secondly, As by being *baptized into Jesus Christ*, *Believers* made Profession of their Faith in the *meritorious Death* of Christ; so, in order to apply the Merits of his Death effectually to their Salvation, they promis'd, and consequently stood engaged, *to dye unto Sin, and to live unto Righteousness*, as Christ by his *Crucifixion* and *Resurrection* had done; and of these they made a lively Representation, in having their whole Bodies plung'd in the Water of Baptism, as in a *Grave*, and in rising out of the Water again, as it were to enter upon a *new Life* of Holiness. And this explains the 4th Verse, which runs thus; *Therefore we are buried with him by Baptism into Death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of Life.*

Thirdly, All those Believers who with true Repentance were baptized into Jesus Christ, had actually the Merits of his Death applied to them, *viz* Deliverance from the Vassalage and Penalty of Sin, to which they were subject by Nature, and a Principle of Spiritual Life infus'd
into

into them, to enable them to live unto God in true Holiness which is the Substance of the 7 following Verses. *For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection. Knowing this, that our old Man, (that corrupt, sinful Principle derived from ADAM) is crucified with Christ, that the Body of Sin might be destroyed, that henceforth we should not serve sin. For he that is dead, as Christ is literally, and all sincere Believers interpretively, is freed from sin. Now if we be dead with Christ, as we profess ourselves to be by being buried with him in the Water of Baptism, we believe we shall also live with him: i. e. live a Life conformable to his after his Resurrection, when he was perfectly freed from the Bondage and Curse of Sin, and emancipated into the Service of God, which supposes by our Baptism we obtain a Principle of Grace to enable us to begin and finish the new and spiritual Life. The Apostle adds again, knowing that Christ being raised from the dead, dieth no more, Death hath no more Dominion over him; for in that he died, he died unto Sin once, but in that he liveth he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord. **

Now,

* A third Instance St. PAUL affords us of the universal Apostolical Practice of of baptizing the Nations in the Name of Jesus, we find, Col. 2. 11, 12. where he tells the Colossians, —1st, That they were circumcis'd with the Circumcision of Christ made

Now as these Obligations laid upon Men by *Baptism into Jesus Christ*, and the Privileges conferred to them thereby, were common to all true Believers, there needs not a stronger Argument than this, that it was the *universal Practice of the Apostles, in discipling the Nations, to baptize them into, or in the Name of Jesus Christ*; i.e. in the Name of Father, Son, and Holy Ghost, according to the Command in the Text.

I shall now recapitulate what hath been prov'd in the Course of my Third Argument for *Water Baptism*, and then proceed to discuss the *Grand Question*, which will decide the present Controversy. ---- Our Saviour's Command in the Text is, that the Apostles should disciple all Nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. In order to shew that the Apostles practised this Baptism for the Purpose for which it is here appointed; 'tis humbly presum'd that I have proved,

First, That to baptize unto or into a Person, is to baptize into, or in the Name of that Person.

Secondly, That to baptize into, or in the Name of, a Person, is to make Disciples to that Person by Baptism.

Thirdly,

made without Hands, by which their Sins were put away, which Effect of putting away Sins, is ascribed to Baptism in the Name of Christ, twice in Scripture. Acts 2. v. 38. — 22. v. 16. — 2dly, He says they were buried with Christ and risen with him in Baptism, which exactly corresponds with what he had said of Baptism in the Name of Christ, Rom. 6. 3, 4. just treated on.

Thirdly, That the Baptism which is in Scripture said to have been administred *in the name of Christ*, was that which in the Text is ordered to be administred *in the name of the Trinity*, — and therefore,

Fourthly, That the Apostles did universally disciple the Nations by baptizing them in the Name of the *Trinity*, when they are only said to have baptized in the Name of *Jesus*.

The *Question* that now remains to be resolved is, what the *Matter* of that Baptism is, which the Apostles administred in discipling all Nations; i. e. whether the *Matter* of Baptism in the Name of Jesus, or the Holy Trinity, be *Figurative* or *Literal*, *Moral* or *Elementary*, the Gifts of the *Holy Ghost*, or *Water*?

In Answer to which, if it can be proved that the Apostles in *discipling* the Nations to *Jesus Christ*, or the *Trinity*, did not *baptize* with the *Holy Ghost*, it unavoidably follows, they *baptized* with *Water*. And this I shall attempt to do, by shewing, that the Apostles never administer'd the *Baptism with the Holy Ghost*, but to those who had first been *discipled* to *Jesus Christ* by a previous Baptism given in His *Name*. — The first Scripture Proof on this Head is that already cited for another purpose, *Acts 2. v. 37, 38*; where we find, that when the Jews to whom PETER had preached JESUS CHRIST, were *pricked in their Hearts*, and *said unto Peter and to the rest of the Apostles*,

*Men and Brethren, what shall we do? Peter said unto them, Repent and be baptized every one of you for the Remission of sins, and ye shall receive the Holy Ghost ** In this Place, the Jews are first commanded to be *baptized* in the Name of Jesus Christ, and after that, 'tis promis'd, they should receive the Holy Ghost; i. e. as our Adversaries will allow, they should be *baptized* with the Holy Ghost: which evidently proves here are two distinct, different Baptisms mentioned; whereof if the former was administer'd in *making Disciples to Jesus*, as hath been proved before; the latter was not administered for that Purpose, but for some other. And if this latter Baptism be that *with the Holy Ghost*, it necessarily follows the former was *with Water*. A

Second Proof that the Baptism with the Holy Ghost was not administer'd but to those who had first been baptized into Jesus Christ, and so made his Disciples, we find, *Acts 8th; The Samaritans, Verse 12, when they believed Philip preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ,*
were

* The Quakers would gladly in this Passage understand Baptism in the Name of Jesus Christ to be the Baptism with the Holy Ghost, because Receiving the Holy Ghost is mentioned immediately after it: The Words of St. PETER will therefore will run thus; *Repent and be baptized every one of you with the Holy Ghost, and ye shall be baptized with the Holy Ghost*; which is making a true Apostle of Our Blessed Lord as barbarous a Speaker, as some of the Quaker Apostles have been. — But for a full Confutation of this Opinion, see the two following Proofs.

were baptized both Men and Women; that is, baptized in the name of Jesus; nevertheless, not yet baptized with the Holy Ghost, as appears from the following Verses. V. 14. Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, V. 15, Who when they were come down prayed for them that they might receive the Holy Ghost; V. 16, For as yet he was fallen upon none of them; only they were baptized (by PHILIP) in the Name of the Lord Jesus: Then laid they their Hands on them, and they received, i. e. were baptized with, the Holy Ghost. This Passage is so plain, that it needs no Comment. Here the Samaritans are said to have been baptized by PHILIP in the Name of the Lord Jesus a considerable Time before PETER and JOHN, dispatched by the Apostles from Jerusalem to Samaria for that Purpose, baptized them with the Holy Ghost; Consequently, by being baptized in the name of the Lord, they were baptized with Water, and not with the Holy Ghost. The

Third and last Proof I shall produce upon the Point in Hand occurs Acts 19. v. 1, &c. where it is related that PAUL came to Ephesus, and finding certain Disciple, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost: And he said unto them, unto what then were

ye baptized? And they said unto JOHN's Baptism.

Before I proceed 'tis expedient to remove an Objection which may seem, from this Place, to lye against what hath before been advanced, namely, that Men by being *baptized in the Name of Christ*, were *made his Disciples*, whereas the Title of Disciples is here attributed to those who were not yet *baptized in the Name of Christ*, as appears from the 5th Verle. --- But this Objection will vanish, and a further Proof of the aforesaid Doctrine arise, if we consider the Place justly: For these Men are called Disciples, not because they were so in fact, but because St PAUL, either through some Mis-information of others, or some Mis-apprehension of his own, took them to be such. This appears from his asking them, *Have ye received the Holy Ghost since ye believed?* For 'tis hence plain he thought they had been Disciples of Christ, and wanted to know whether they had received, what was in those Days the common Privilege of all Christ's true Disciples, the Extraordinary Gifts of the Spirit. And that these Men were not Disciples in fact, is manifest from their answering the Apostle, *we have not so much as heard whether there be any Holy Ghost*; that is any Giving of the Extraordinary Gifts of the Spirit: which certainly none that were Christ's Disciples could have said. This Answer of the *Ephesians* undeceiv'd the Apostle in his Opinion of
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of them ; for he immediately asks, *unto what then were ye baptized?* implying, that if they had been *baptized in the Name of Christ*, and so made his Disciples, they could not but have heard of the *Giving of the Holy Ghost*, as it was generally, I suppose, promised to Believers before their Baptism, *Acts 2. v. 38* ; and usually immediately after conferred upon them. Add moreover, that these *Ephesians* confess their having been *baptized only unto JOHN's Baptism*, and as they were just after this Confession *baptized in the name of the Lord Jesus*, 'tis out of all question that that they were not yet Christ's Disciples.---Therefore to go on, --- When St PAUL understood these *Ephesians* had only been *baptized unto JOHN*, he said unto them, *John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him that should come after him, i. e. on Jesus Christ* : By which the Apostle gives them to understand, that it was not enough for them to be JOHN's Disciples, and rest in his Dispensation alone; but they ought to believe in Christ as the Saviour of the World, and become his Disciples too, according to the Command of JOHN himself. *When they heard this, 'tis said, they were baptized in the name of the Lord Jesus*. And then, *when Paul had laid his Hands on them, the Holy Ghost came on them, i. e. they were baptized with the Holy Ghost, and they spake with Tongues and prophesied*. Now that the Baptism

in the Name of the Lord Jesus, and that with the Holy Ghost are here distinguish'd as two different Baptisms, is manifest,

First, Because the Apostle supposed in his first Address to these *Ephesians*, that they were even then *baptized in the Name of Jesus* when he queried whether they had been *baptized with the Holy Ghost*;

Secondly, Because the Baptism with the Holy Ghost was plainly administered posterior to Baptism in the Name of Jesus. 'Tis said, *they were baptized in the name of the Lord Jesus, and when Paul had laid his Hands on them the Holy Ghost came on them.*

Thus, 'tis presum'd, I have fully demonstrat-ed, that the *Baptism with the Holy Ghost* was not administered by the Apostles, but to those who had been previously *baptized in the Name of Jesus Christ*, i. e. in the Name of the Father, Son, and Holy Ghost, according to the Pre-scription in the Text : consequently, as it is ut-terly unreasonable to suppose the Apostles, di-rected in all necessary Gospel Practice by the unerring Spirit of God, should make use of any Baptism in *discipling the Nations to the blessed Trinity*, but that which was commanded them, it unavoidably follows, that the Baptism in the Text is, in regard to the *Matter* of it, not *figura-tive*, but *literal*, not *moral*, but *elementary*, not the *Holy Ghost*, but *Water*.* The

* The most formidable Objection the *Quakers* urge against the Apostles practising *Water Baptism* in obedience to the Command in the Text, is drawn from 1. Cor. 1. v. 17, where
Sr.

The *Fourth* and last Argument that the Baptism in the Text is *Water Baptism*, may be deduced from the very *Form of Words* in which Our Saviour ordered it to be administered, *viz. baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: For to baptize in the Name of a Person, is expressly de-

St. PAUL affirms of himself, *Christ sent me not to baptize, but to preach the Gospel*. For from hence they conclude, that as St. PAUL had as large a Commission as any of the other Apostles, in all the Parts of the ministerial Duty, and yet affirms, that *he was not sent to baptize with Water*, so neither was any other of the Apostles sent to baptize with Water; and consequently the Baptism Our Saviour, in the Text, ordered his Apostles to administer, in disciplining all Nations to the Holy Trinity, is not the Baptism with Water, but with the Holy Ghost. — In Answer to which, I observe, what hath been fully proved,

First, That the Baptism St. PAUL here affirms *he was not sent to administer*, is that which is called in Scripture, *Baptism in the Name of Jesus*; and that this, as hath been also fully prov'd, is the very Baptism in the Text, which was ordered to be given in the Name of the Trinity; therefore since the Quakers maintain that the Baptism with the Holy Ghost is that which is spoken of in the Text, it follows, that neither St. PAUL nor any of his Fellow Apostles were sent to baptize with the Holy Ghost: And therefore this Objection militates as much against the Quakers as against Us. — But,

Secondly, As it hath been proved that the Baptism in the Text is that of Water, and that all the other Apostles had a Commission to administer it, it follows, that St. PAUL being allowed to have as large a Commission in this respect as the other Apostles, he was empowered to administer Water Baptism too.

Therefore, when he affirms *he was not sent to baptize with Water, but to preach the Gospel*, he does not mean absolutely, that he was not sent at all, but comparatively, that he was not sent with so strict a Command to baptize with Water with his own Hands, as to preach the Gospel with his own Mouth. *Woe be to me, said he, if I preach not the Gospel*, 1. Cor. 9 v. 16.

But

declared in Scripture to *baptize with Water*. So when the Apostle, 1. Cor 10 v. 2, tells us, that the Jews were all nationally *baptized in the Name of Moses*, 'tis added, *in the Cloud and in the Sea*, both of which consisted of *Water*. But an Instance nearer to my Purpose, as relating to the very Baptism in the Text, occurs *Acts 10*, which contains the History of the Conversion of CORNELIUS and his Gentile Kinsmen and Friends that were with him, to the Christian Faith --- As PETER was preaching to these Gentiles, *the Holy Ghost*, we are told, *fell on them all, as he had fallen on the Apostles themselves on the Day of Pentecost*, and they immediately exercis'd the Extraordinary Spiritual Gift of *speaking with Tongues*. * *And when*

But as to baptizing with his own Hands, he had a discretionary Power, to do it, when he had Opportunity for it, as he sometimes did; or leave it to the inferior Ministers, when the more arduous, and more important Duty of *preaching the Gospel* call'd for that superior Talent the Holy Ghost had given him in that Way beyond the rest of the Apostles. After this comparative manner the Particle *not* must be interpreted in an hundred Places of Scripture, and scarce in any with better Reasons than in this. For,

Thirdly St. PAUL says, a Verse or two above, *I thank God I baptized none of you but Crispus and Gaius, lest any should say I had baptized in mine own Name*; which Reason for the Apostle's Thankfulness, would I conceive, have been absurd if he had had no Commission to baptize with Water at all: Therefore the Particle *not* must needs be understood in a comparative Sense --- See Dr. CLARK's 6 Sermon, Vol. 1. --- BENNET against *Quakerism*, Page 304. --- SMITH's *Preservative*, P. 200, and all the Commentators on the Place.

* It may be thought that CORNELIUS being baptized with *the Holy Ghost* before he was baptized in the Name of Jesus, contradicts my third Argument for Water Baptism, viz. that the

when they of the Circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost, as well as on themselves; Peter asked them, (the Jewish Christians) can any Man forbid Water that these Gentiles should not be baptized which have received the Holy Ghost as well as we? Upon which, when no Objection could be made to this Motion, seeing God had so signally manifested his Acceptance of the Gentiles by bestowing on them, even before their *Baptism in the name of Jesus*, those extraordinary spiritual Gifts which were constantly given the Jews after they had received that Baptism; when no Objection, I say, could be made to this Motion, *Peter commanded them to be baptized in the name of the Lord Jesus*. Now that the Baptism in the *Name of the Lord Jesus* PETER here ordered CORNELIUS, &c. to be baptized with, is the very same with that, about the Fitness of administering which to these Gentiles, he had appealed to the Jewish Converts that were with him, in the Verse foregoing, cannot be de-

the Apostles never administer'd the Baptism *with the Holy Ghost*, but to those who had been previously baptized in the *Name of Jesus* or the Trinity.—But,

First The Baptism with the Holy Ghost was not administer'd to CORNELIUS by Sr. PETER, but by God himself upon an extraordinary Occasion.—*Secondly*, Suppose it had been done by the Apostle, yet since it has been shewn that the general Practice of the Apostles was otherwise, it would make nothing against my said Argument.

deny'd ; consequently, *to baptize in the Name of a Person*, (in which Form the Baptism in the Text was to be given) signifies in Scripture, *to baptize with Water*. Nay further, as it hath been clearly proved that the Baptism said to be given in the *Name of the Lord Jesus*, is none other than that which is commanded in the Text to be administer'd in the *Name of the Holy Trinity*, therefore to *baptize in the Name of the Trinity* is certainly to *baptize with Water*.

And now, from a Proof so plain, express, and conclusive that the Baptism in the Text, in the Name of the Trinity, is Water Baptism, one would think 'tis hardly possible there could be any Evasion, or any Room for an Objection. The Quakers, however, have found out a Method of explaining this Baptism quite away from the Text, and forcing it countenance the Baptism with the Holy Ghost : * But such a Method it is, as they only dare venture to rely on, who are driven to the utmost Desperation in supporting a sinking Cause. They observe, that the *Name of the Lord* is often taken in Scripture for something else than a bare Sound of Words, or a literal Expression, even for his *Virtue and Power* ; and consequently, that to be *baptized in or into the Name of the Lord*, or the *Holy Trinity*, is to be *baptized into the Virtue and Power of the Holy*

* BARCLAY'S Apol. Prop. 12, Sec. 8. and, after him, all the Quakers that have handled this Text.

Holy Trinity, that is with the *Holy Ghost*. In Confutation of which Reasoning of our Adversaries not to stand to point out it's particular Errors and Absurdities, * I shall observe in brief, that if Baptism in the Name of the Lord be the same with Baptism in the Name of the Trinity, as hath been before proved at large, and as the Quakers themselves by their Gloss upon the Text do *fairly allow ; then, as in all other Places of Scripture where Baptism in the Name of the Lord is mentioned, it is demonstrated that that Baptism is meant of the Bap-

* *First*, I shall note, that the Quakers have not produced a single Text to prove that the *Name* of the Lord signifies his *moral Power*, or *sanctifying Grace* in which they falsely suppose the *Baptism with the Holy Ghost* consists. For I may venture to affirm, that all those Places of Scripture, quoted by them, where the *Name* of the Lord signifies his *Power* or *Virtue*, are to be taken to mean his *natural Power* or *Might*, exerted in his ordinary providential Government of the World, which has nothing to do with the *Baptism with the Holy Ghost*, either according to the Quakers' Notion or the Scriptures.

Secondly, Allowing that the *Name* of the Lord sometimes signifies in Scripture, not only his *natural Power*, but also his *moral Operation* in sanctifying the Souls of Men ; it still remains for the Quakers to prove that it must be understood so in the Text : For they have not hitherto so much as attempted to prove that it must.

Thirdly Allowing also that the *Name* of the Lord (i. e. of the Trinity) signifies in the Text his *sanctifying Power* or *Grace*, yet this can be considered only as the *End* or *Gift* obtained by Baptism, and not as the *Matter* of Baptism. — 'Tis expressed, *baptizing into the Name, &c.* and not *with the Name* ; consequently, the *Name* (i. e. as the Quakers suppose, the *sanctifying Power*) of the Lord, is only the *Gift* conferred by Baptism : And why may not this *Gift* be conferred by *Water Baptism* to all who come truly prepared for it by *Faith* and *Repentance* ?

Baptism with Water; it infallibly follows that the Baptism in the Text is that of Water too. For what can be an infallible Rule of understanding the Sense of Scripture if this be not? On the contrary, our Adversaries fix the Meaning of Scripture at random, to serve a Turn, without regard to the Scripture Use of Words and Phrases: So that upon the Phrase *Baptism in the name of Jesus*, they have no less than *three* different Opinions. Sometimes they take it to relate to the Water Baptism of the Law, which was practis'd by the Apostles for a Time in Condescension to the Weakness of the Jews, as Circumcision now and then was; sometimes 'tis understood of JOHN's Water Baptism and said to be used by the Apostles in making Disciples to JOHN; and lastly, 'tis taken to mean the Baptism with the Holy Ghost. Into such Absurdities, Perplexities, and Contradictions, do Men run in explaining *Holy Writ*, when they disdain to be ty'd down to proceed by the Rules of true Criticism, and will not be at the Pains to study the Sense of a Text by humane or rational Means, but take up with that Signification which the pretended *Inspiration* of the Spirit suggests; i. e. in Reality what their own blind and prejudicate Phantasies rashly pronounce to be true!

Thus, 'tis humbly presumed, I have sufficiently made good what was first propos'd, namely, that the *Baptism* Our Blessed Saviour in the Text commanded his Apostles and all
 their

their lawful Successors in the Gospel Ministry thro' all Ages to administer in *discipling all Nations to the Father, Son, and Holy Ghost*, is none other than the *Baptism with Water*. From hence I shall raise an Observation or two with Regard both to the *Quakers* and ourselves, and so conclude.

First, With Regard to the *Quakers*, since it appears that *Water Baptism* was instituted by Christ himself for a perpetual Rite of discipling the World to the *Holy Trinity*; or, in other Words, for making them Christians, and sealing over to them the Blessings and Privileges of the Gospel, we may safely conclude, that the *Quakers* are not true Christians, and have not a Title to those Blessings and Privileges, i. e. have not a Right to the Merits of Christ's Mediation, nor consequently of Salvation thro' him. But to prevent being misunderstood, when I say the *Quakers* have not a Right to these Things, I mean they have not a Covenant Right to them or a Right by Virtue of any Gospel Promise. -- For as the Gospel is a Covenant betwixt God and Man, wherein Salvation is offered by God, through the Mediation of his Son, to all those who believe in him, and enter into an Obligation by *Water Baptism* to live in sincere Obedience to all his Holy Laws, and no otherwise; consequently all those who, however otherwise sound in Faith and obedient to the Laws of Christ, have not entered into Covenant with
God

God by *Water Baptism*, according to the Prescription of the Gospel, cannot be said to have a Covenant Right to the Salvation offered therein ; no more than a Man who without a Regular Enlisting takes up Arms and fights for his Sovereign Majesty King GEORGE, has a Right to a *British* Soldier's Pay, which is only promised to those who are regularly enlisted into his Majesty's Service. What then, it may be asked, will become of the *Quakers*, if for Want of *Water Baptism*, they have not a Covenant Right to Salvation ; do you say, they must be damn'd ? No ; God forbid that I should so rashly invade the Prerogative of Heaven, and pronounce Damnation against those, whom, for any Thing the wisest Man on Earth can tell, the Great Judge of Heaven hath decreed to save. For though I think it a most evident Scripture Principle, that none can be saved upon the Foot of the Christian Covenant, but those who are lawfully *baptized with Water in the name of the Holy Trinity* ; yet 'tis no where said in Sacred Writ, that they who are not *so baptized* shall be damned. There is a wide Difference betwixt not having a Covenant Right to Salvation, and being in a State of Damnation : For the overflowing Kindness of the infinitely good and benevolent God may no doubt extend Salvation to those to whom it has not by Contract been promised : just as a kind and gracious Sovereign may be pleased to grant that

Man

Man the usual Soldier's Reward, who fought sincerely in his Cause tho' uncall'd and unenlisted to it. To speak my Mind more plainly, I am firmly persuaded, should a *Quaker* in all other Respects sincerely conform to the Gospel Religion, his Want of *Water Baptism*, which happened not through any willful Neglect or Obstinacy of his own, but invincible Ignorance, will not hinder him from being a worthy Object of the Divine Mercy thro' Christ, and a Partaker of the eternal Reward of Righteousness. But this is only the Verdict of private Sentiment founded upon the supposed true Notion of the Divine Attributes of Mercy and Goodness, and not the exprefs Voice of Revelation; And at the best 'tis but a plausible Opinion, which may possibly in some Respects be wrong, and has more of charitable Hope in it, than real Certainty. Whereas, all those who fill up the Terms of Christian Faith and Obedience after a regular Inauguration into the Evangelical Covenant by *Water Baptism*, we may affirm upon the strongest Grounds of Assurance, shall undoubtedly be saved. For God himself, by the Mouth of an infallible Oracle, even his only begotten Son, hath declared, that *he that believeth and is baptized shall be saved* MARK 16. v. 16. And an Holy Apostle, by the Inspiration of the Spirit of Truth, hath told us, that *Christ loved the Church and gave himself for it that he might sanctify and cleanse it, and consequently*

quently save it, *by the Washing, or Baptism of Regeneration.* Eph. 5. v. 25, 26. And in another Place, *He saved by the Washing of Regeneration, and Renewing of the Holy Spirit.* TITUS 3. v. 5.

This then is the Difference betwixt a Man who, after *Water Baptism*, religiously fulfils the Measures of Gospel Faith and Practice, and one that wanting Water Baptism, is yet in all other Respects a good Christian: The Former has as it were the Broad Seal of Heaven, the solemn Promise and Ratification of God himself, for his Salvation; and therefore he may be as sure of it as he is sure *God is faithful that promised.* Heb. 10. v. 23. The latter must depend entirely upon God's uncovenanted Favours for Salvation: And whether God will be pleased to save him (at least, as a true Believer) is a Doubt which will never be cleared up till the Day of Judgment. And, consequently, it becomes the *Quakers*, in order to have an assured Hope of Glory and Immortality upon the Foot of the Christian Covenant, as to renounce their many fundamental Errors, so to be *baptized with Water* according to Our Saviour's Institution.

Secondly, Since it has been shewn that *Water Baptism* is a Gospel Ordinance, the *Quakers* can no longer, without being guilty of the most audacious Pride and Irreverence towards God, speak so contemptibly of it as they have hitherto done. For should they presume to
call

call it, in their wonted Style, a mere *Jewish* or *carnal* Ceremony, a *beggarly* Element, an *obsolete* Type or *useless* Form, not consistent with the *spiritual* Religion of the *new* Covenant; what is this but prophanely impugning the Divine Wisdom, and saucily dictating the Law to the *Most High*? *But who art thou, O Man, that repliest against God?* May not the supreme Creator and Governor of the Universe enact what Laws for his Creatures his most consummate Wisdom sees fit for them? And if he has thought proper to superadd to the Law of Nature and Evangelical Righteousness the *Positive* Ordinance of *Water Baptism*, to be submitted to by all those who expect Salvation by the Gospel-Religion, who dare be so impiously bold as say, *What dost thou?* If it appears that CHRIST, the great *Vicegerent* of his Father, has prescribed this external Rite to be observed by all those who desire to become his true Disciples, this is Reason sufficient for our most dutiful Submission to it: It would be the most unparallel'd Arrogance and Presumption to set up a Tribunal in our own Judgments, to decide whether it is fit to be obeyed or no. For in taking an Estimate of the Propriety, Worth, or Excellency of the Divine Commands, we should not so much consider *what* is commanded, as *who* it is that commands. And should there even appear to us no Manner of Usefulness in a *Posi-*

five Institution (which is however very far from being the Case of *Water Baptism*, the the most humble Obedience is nevertheless the bounden Duty of dependent Creatures, out of Reverence to the Authority of their Great Creator and Governor ; otherwise, the great fundamental Principle of all Religion, that *God is to be obeyed in all his Commands*, would be plainly violated. ‘ Men ought not only to submit their Minds, and conform their Actions, to the universal Law of Reason and Truth ; but likewise, or rather as an Instance thereof, to pay a Personal Homage to that Great and Glorious Being whose attribute Truth is--- more particularly to entertain of him the justest and most honourable Conceptions that they can possibly frame, and acknowledge him wise and righteous in all his Ways. In order hereto, the *positive* Part of Religion seems highly expedient, that his Authority may be rever’d and submitted to, not only where his Commands (i. e. the End of them) are discernible, but when they are not : not only when they speak their own Worth, but when they are silent. In a word, that the divine Perfections may be confessed and ador’d, even when Clouds and Darkness are about him, as when they appear in a clear Light, and break out into an open Blaze of Wisdom and Truth.*

But,

* BALGUY’S Law of Truth. — Where see more as excellently said on the same Subject. — “If Religion consists in obeying God, or the acting in Vertue of a divine Com.

But, as was hinted above, *Water Baptism* is not a mere *Positive* Institution, or *External* Rite, which has no valuable Ends or Benefits annex'd to the worthy Observance of it by its wise Institutor: For, besides that it is a Term of our obtaining a Covenant Right to the Salvation set forth in the Gospel as observed before; 'tis moreover, the appointed Instrument of pardoning Sin, and of conveying the sanctifying Gifts of the Holy Ghost: And as it is a solemn and publick Acknowledgement of our Faith in Christ, tis not only a perpetual Memorandum to ourselves of fulfilling the Vow of Christian Obedience, but eminently exemplary to others also: It has a natural Tendency to affect Men's Minds with the Sense of that Inward Sanctification of the Heart so necessary to constitute a faithful Disciple of Christ; and our Obedience to it is as truly an Act of Religion or Virtue, and as acceptable to God, as Obedience to those Precepts which are called Moral. * For in truth, the

mand, then I conceive it is plain that those Things may become Instances of Duty and Matter of Religion for which no Reason can be assign'd but the Command.—CONYSEARE'S Defence of Reveal'd Religion, P. 168; the 3d and a Part of the 4th Chapter of which incomparable Performance I humbly recommend to the *Quakers'* attentive Consideration.

* For Proof of the Advantages arising from the worthy Observance of Positive Institutions in general, and of Water Baptism in particular, see the learned Author last quoted — HOOKER'S Eccles. Pol. Book 5, Sec. 58, &c.—The most learned and accurate Discourse on the *Nature, Obligation and Efficacy of the Christian Sacraments*, and the Supplement to it—BURNET on the 25th and 27th Art.—WAKE'S Catechism, &c.

the internal Obedience to the *positive* Institutions and *moral* Precepts is *formally* the same. As to the external Acts or corporeal Parts of Obedience in both, they are different indeed; the one being no further obligatory than as positively commanded, the other obligatory even from the Law of Nature. But then, these external Acts in both Cases have, strictly speaking, no manner of Religion in them; for they may be as truly performed by the rankest Hypocrite as by the best of Christians. --- To illustrate this Reasoning by Example, — *Water Baptism* is a Positive Duty; Giving Alms to the Poor a Moral one. They have both an *External* Part and both an *Internal*. The *External* Part in the former is the *Washing the Body with Water*; in the latter, the visible or corporeal Act of giving Money, Food, Cloaths, &c. to the Poor. The *Internal* Part in both is the *sincere Love of God*: And except this *Inward* Part go along with the *Outward* in both, they are both alike virtuous; that is, neither of them have any Vertue or moral Excellence in them at all: For as 'tis said of *Simon Magus*, immediately after his Baptism, that *he was still in the Gall of Bitterness and in the Bond of Iniquity*, *Acts 8. v. 23*; so St. PAUL tells us, that though he should bestow all his Goods to feed the Poor, and give his Body to be burned, and have no Charity, it would profit him nothing In a Word, that which constitutes the *formal* Nature

ture of a *Moral* (by which I mean a Religious) Act, is the *sincere Love of God deeply implanted in the Heart*; and this may be as well, and in some Cases much more eminently, exercised, in obeying a *positive* Command, as a *moral* one; and therefore *Water Baptism* submitted to in *unfeigned and hearty Love of God*, is as truly virtuous or religious Obedience, and as acceptable to God, as *Giving Alms to the Poor*, or doing anyother Moral Action.*

To corroborate this Argument, 'tis worth observing that God hath been often pleased signally to manifest his Love and Favour towards those who dutifully observed his *positive* Commands, and his high Displeasure and Vengeance against those who have presumed to break them — *Abel*, upon the very Account of his offering to God through Faith the Sacrifice (a Positive Institution that was divinely commanded him) obtained Witness that he was righteous, God testifying of his Gifts. *Heb. 11. v 4.* *Noah*, by preparing an Ark, according to positive Appointment, saved his House, condemned the World, and became Heir of the Righteousness which is by Faith. And *Abraham*, because when called to go out of his Country, and from his Kindred and Father's House, into a Place which he should after receive for an Habitation, he obeyed, and went out, not know-
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* See this Point largely and convincingly demonstrated in the Discourse on the Nature, Obligation and Efficacy of the Christian Sacraments, and the Supplement to it.

ing whither he went, which without the Positive Command of Heaven, would have been extravagant Folly; and because *he that had received the Promises*, intentionally offered up *Isaac his only begotten Son*, which, without the express Orders of God, would have been justly reputed the most horrid Wickedness; for these Things. I say, the Patriarch obtained a *Blessing for himself and all the Nations of the Earth*; and hath been deservedly honoured with the Glorious Character of *Righteous Abraham*, and the *Father of the Faithful*. Acts 7. v. 3. -- Heb. 11. v. 8. -- Gen. 12. v. 2, 3. ---- Ch. 22 v. 17, 18. On the other Hand, Our *First Parent* for the Breach of a Positive Command, even for eating the *Forbidden Fruit*, lost his *Paradise*, and laid himself and his Posterity under a Curse which we all of us experience the sad Effects of every Day.*

Because *Cain* brought not his *Offering* in the *Manner* or with the Qualifications required, which is tantamount to his not having brought it at all, therefore God had not Respect unto *Cain* and his Offering, Gen. 4 v 5. And when *Saul* spared *Agag* King of the *Amalekites*, and reserved the best Part of the Sheep and the Oxen for Sacrifice; which, if God had not otherwise expressly commanded, would have been an Act of Prudence, Humanity, and Religion; For this, I say, was the King.

* See Archbishop KING's Sermon on the Fall, at the End of his *Origin of Evil*, by LAW.

dom of *Israel* rent from the Possession of *Saul*. 1. SAM 15. Many more Instances of both Sorts might be collected out of Holy Writ; but these may suffice to shew the Advantage of obeying the *Positive Institutions* and Commands of God, and the Denger of wilfully transgressing them.

Secondly, With regard to ourselves, I observe, since we have been all of us admitted into the Christian Covenant, by being *baptized with Water*, according to Our Lord's Institution: we should remember, that, in order to enjoy the Privileges and Blessings of this Covenant, which are the Things God on his Part hath promised us, we are not to rest in the bare Outward Performance of Water Baptism, but must proceed to fulfil the Stipulations we on our Parts are engaged to fulfil; and these are *Faith* and *Repentance*, meaning by *Faith* an explicit Assent to, or Belief of all the essential Articles revealed in the Gospel, which are summarily contained in the Apostles' Creed; and by *Repentance*, an hearty renouncing our past Sins, and a sincere Practising Universal Obedience to God's Holy Laws for the Time to come. These are the Things which will alone make our Baptism valid and effectual to Salvation: But without these, it will be of no manner of saving Benefit to us but rather serve to heighten our Damnation. St. Peter (1. Epistle 3. v 21.) acquaints us, that *the Baptism that now, under the Gospel, saves, is not only*

only *the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God,** that is, the bare *putting away the Filth of the Flesh*, which is the outward Effect of Water Baptism, will not save Men, of itself; but the Answer of a good Conscience, a Conscience qualified by *Faith* and *Repentance*, the Inward Part, or Things signified, must go along with it, to make Water Baptism Saving.

Water Baptism is therefore only *one* Mean of Salvation: But this is no more an Objection against observing this Gospel Ordinance, than it is against the Practice of either *Mercy*, *Justice*, or *Piety*, which will none of them save Men of themselves: They will not save, except in Conjunction with all the other Christian Virtues and a Belief of the whole System of necessary Evangelical Truths. For *he that offends wilfully in one point, is guilty of a Breach of the whole Law.* JAMES 2. V 10. To conclude, what St. PAUL spake concerning *Circumcision*, we may with equal Truth affirm of *Water Baptism*; *It verily profiteth, if we keep the Law of Christ; but if we be Breakers of this Law; if, either through any sordid, worldly Views, or the cunning Craftiness of those who lye in wait to deceive, (who*
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* The Quakers from hence raise an Objection against Water Baptism; which I am persuaded the Judicious Reader, from my Gloss on the Place, and the preceding Discourse, will be fully enabled to answer.—For further Satisfaction, see STRABING's Polemical Tracts.

the better to impose upon the unwary, *have a Form of Godliness, walk in Sheep's Cloathing,* and, in Imitation of their Master SATAN, who is sometimes *transformed into an Angel of Light,* affect to be *transformed into Apostles of Christ and Ministers of Righteousness* †) If, I say, we suffer ourselves, by any Means, to be seduced from the incorrupt *Word of Faith;* or by the enticing Example of wicked Men, and the Predominancy of our own evil Lusts we deny Christ in Practice, and walk *intemperately, unrighteously, and ungodly in this present World, our Baptism is become no Baptism* -- We are still *Strangers to the Covenant of Grace,* --- We are no longer the true Disciples of Jesus Christ. ——— For *he is not a Christian, who is one only outwardly, neither is that Baptism, which is only outward in the Flesh ; but he is a Christian, who is one inwardly, as well as outwardly ;* And the true Saving Baptism, is principally the moral Sanctification of the Heart, a being wash'd from the Pollutions of Sin, which is figured by, and, if we be not wanting to ourselves, will be likewise thoroughly effected by, that Principle of Grace going along with the outward *Washing with Water.*

Now to God the Father, Son, and Holy Ghost, &c.

† II. Cor. 11. v. 13, 14, 15.

FINIS.

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26 FEB 5

Now to God the Father, Son, and Holy
 Spirit, be all
 glory, honor, and
 praise, forever and
 ever, Amen.

FINIS

